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TWO WORLDS

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Abraham Lincoln and Religion

Spiritualist

General

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and the immigration thither which followed, rendered a safe transit through Central America an object of paramount importance to the United States, facilities were afforded to the Accessory Transit Company for acquiring an absolute Sovereignty over Nicaragua, and the United States government did not scruple even to destroy the port of Greytown in order to confirm that sovereignty.

This is the record of the past. Now, the Accessory Transit Company is to be found in Mr. Vanderbilt's breeches pocket. The only authority that will survive the expulsion of Walker will reside in the handful of filibusters, led by Spencer, and paid by Vanderbilt, who make no pretension to be sailors—and in the natives of the country, the same natives who, for nearly thirty years, had no better use to make of their independence than to rob, and to steal, and to horn, and to cut throats, and whom the pending war must have impoverished and exasperated. What is the prospect that these men, when left to themselves, will establish institutions worthy of a civilized age—will afford, for the first time in their career, satisfactory guarantees for the safety of life and property—will offer to the people of the United States any decent security for a new transit route?

There is an old saw about the frying-pan and the fire. Let us ask ourselves, like sensible men, not partisans—When we have got rid of Walker, what next?

THE CURE-ALLS.

WHEN an eminent physician of London expressed his surprise at his own small practice, and the large business of a notorious quack, the latter did him look at the crowd of men and women in the street, and tell him how many he thought were wise and how many fools.

"Well, one perhaps in a hundred may be wise," was the answer.

"Then," replied the quack, "that is your patient, and the ninety-nine are mine."

So it is, undoubtedly, as the charlatan frankly confessed, the fools who support quackery; and some might be disposed, perhaps, to leave them to the quacks and their own folly. Humanity, however, would have little to do, were it to give its helping hand to suffering wisdom alone. It has a wider duty, and has its penny and its balm for the wants and wounds of folly too. We shall limit our benevolence in a word of advice, which we especially commend to the victims of quackery.

Apart from ignorance, which is at the bottom of this evil of charlatanism, as of all other evils, there is the undue faith in the efficacy of medicine which is the next most powerful support of quackery. It may be as well then to state at once, that there is no certain cure for any known disease, and, *a fortiori*, no panacea or cure-all for the ills that flesh is heir to. The philosophy of medicine recognizes no such thing as a specific. And when we are told that this or that drug will surely remove this or that malady, we may be confident that a knave or a fool has our ear. We may judge of the uncertainty of the action of medicines, when we reflect upon the fact that the doctors are still disputing to this day about the efficacy of numerous remedies in certain diseases, in the treatment of which they have been tried for hundreds of years. While each individual is acknowledged to possess a peculiarity of constitution—while, in other words, no two men are alike, how can there be any certainty in regard to the specific effect of any drug whatever upon any single person?

There is an effect, however, produced by drugs upon all persons without exception, which it would be well to bear in mind; that effect, however it may vary in different cases, is the disorder of the natural functions of the body. Medicines poison, more or less, every one who takes it, and in the most promising instances is only efficacious by substituting a disorder of its own for that under treatment. Sick people, therefore, should only swallow a drug when there is a certainty that the supposed remedy is not worse than the disease; and people in health, never. Now it takes a doctor, and the best one is often at fault, to decide as to the proper medicine to use, if any, in the first instance; and for the second, no advice is necessary, and if any one is so great a fool as to think of physicking himself under such circumstances, we may rest assured he will neither ask for advice nor take it if he gets it.

The whole philosophy of the administration of medicines is this: the production of an artificial disease, in order to destroy one that is natural. When a man is in good health, and takes any medicine whatever, he voluntarily afflicts himself with a disease; and if, when ill, he swallows the wrong drug, he adds another malady to the one of which he is already the victim. It is obvious, therefore, that even the sick had better not be physicked, than physicked wrongly. Those who take their advice from the advertisements of quackery, and buy and use the nostrums accordingly, necessarily lose their money and their health, and get nothing for their bargain but disease.

It is well known, that although the cities are the great producers of quack medicines, it is the country alone that is the consumer. Do our rustic friends, in the freshness of their verdant

nature, suppose that the great Dr. Burdock himself, when he sickens in his splendid palace, built at the expense of their health and money, swallows a bottleful of his own "Panacea"? No! whatever may be its supposed effect upon eminary constitutions, in preference to trust his bloated, city cessars to the prescription of science, rather than to any of his own bottled charlatanisms. Let our country friends do as the magnificent Dr. Burdock does, not as he says, and by following his example, and avoiding his advice, they may keep their money in their pockets, and their health in their bodies.

We are aware how difficult it is to close the ears to the most brilliant of promises, conveyed in the blindest of terms; how hard it is to shut the mouth to the pill "which has never failed to cure" your disease, or any one else's; and to the potion "which is the only sure purifier of the blood!" It does seem like throwing ourselves in the face of Providence, to resist these generous proffers of benefit. It does look as if we took delight in being sickened with disease, and as if we indeed, as some of us ungrammatically say, did "enjoy" very bad health. If we may trust Dr. Burdock, he is unquestionably a benefactor of his race, and his Panacea the best gift to humanity; but we have more trust in science than to take either his word or his physic.

LORD PALMERSTON'S GOVERNMENT AND THE CHINESE QUESTION.

WE mentioned in our last number that the Palmerston Ministry had been beaten by the opposition on the Chinese question. Further details of the event are given in another column. The facts are simply that a coalition of Conservatives, Peelites, and Radicals have obtained a majority of sixteen over the Government on a question eliciting no violent opinion; and that the Premier, instead of resigning office, has announced his intention of carrying on the Government until the heavy business of the legislature shall have been transacted, and then appealing to the country by a general election. The apparent meaning of the defeat is, that a majority of the House of Commons disapprove of the energetic course pursued by Sir John Bowring in China. The real meaning is, that a certain class of politicians in England desire office, and seek any means of turning Palmerston out to get it. There is, in fact, no principle involved in the transaction.

It is impossible to foresee how a new election might turn out. But it is quite certain that neither of the two great parties opposed to the present Government—the Conservatives and the Radicals—can muster strength to form a stable Government. Hence, in the event of the Palmerston party being defeated at the polls, a coalition Government, with Lord Derby at its head, would be pretty certain to succeed to power, and equally certain to break down in a few months. And it may be taken for granted, with the same confidence, that whatever party obtains the ascendancy, the policy pursued toward China will be the same. Capacious objections may be made to the course pursued by Sir John Bowring; but, at bottom, every one knows that the real issue involved is whether the Chinese shall fulfill their treaty obligations or not; and as the interest of England in compelling them to do so is immense, no apprehensions of a definite abandonment of the contest need be entertained.

UGHT THE SPIRITUALISTS TO BE INDICTED?

WE have before us several returns from Insane Asylums, from which we learn that Spiritualism is rapidly becoming one of the principal causes of insanity in this country. Within the past four years several hundred persons in the Northern States have lost their reason, either permanently or temporarily, from this cause—among them, valuable citizens and persons of good repute and obvious usefulness. Simultaneously, we ascertain that the spiritual circles, which were at one time so much in vogue in this city, but which attract less attention now than formerly, are still pursuing their career, and inviting the nursery to destruction.

We think this thing has been too long neglected by the police authorities. If it be the office of these authorities to indict and suppress disorderly houses, gambling dens, and other places of ill fame, as nuisances, it is surely their business to lay hands on these spiritual circles, which much more obviously belong to the category of nuisances. If health, repute, and fortune, are to be protected, surely reason—the divinity of God's gifts—deserves a little regard.

No one that is sane believes that any useful purpose is served by spiritual circles. No one who has read the accounts of their proceedings can doubt that knavery and imposture constitute the chief stock in trade of their managers. And no one who has examined the statistics of insanity can doubt but they operate influentially to increase the numbers of the insane.

We put it to Myer Wood and to District Attorney Hall whether such manifestly useless and such palpably noxious establishments ought not to feel the hand of the law. We put it to

them whether the creatures who despoil a poor young man of his reason and blast his life forever, are not as deserving of punishment as the knaves who cheat him at faro, or the unfortunates who sully his purity and imperil his health. The law is broad enough and clear enough; nuisances can be abated, if there be a desire to abate them. We ask, with all respect, do the Mayor and District-Attorney desire to abate this one?

When Spiritualism was in its infancy it seemed a harmless delusion—a mere ephemeral folly, which persecution might have helped. We now know it. It is so foolish a folly that an amount of persecution could create sympathy for it; yet so dangerous that it costs us, on an average, seventy minds a year. Is it not time to attend to it?

One word more. In falling trees, you must strike at the strongest part of the trunk, not at the branches. In dealing justice to Spiritualism, the hand of the law should fall, not on the paltry rogues who have eked out a living by cheating through its aid, but on the men of character and standing who have given it countenance and respectability. We are sorry to be personal; but we shall best enforce what we mean, if we say that the aberrations of men like Judge Edmonds have been a matter of ridicule long enough. They are making humilia every week; it is high time they were a subject of penal inquiry.

THE MONSTER IN THE CELLAR.

CHINESE is disease, and Glauber salts would often be more effectual in its prevention than whipping-posts and prisons. Who ever committed murder after a dose of castor-oil? Squeezers the schoolmaster was no fool; statesmen might follow his example with profit, and govern by daily dosing, at an immense saving of cruelties and poisonings. In one month Doctor Brewster would make the Five Points the most moral spot in the city of New York; and the most moral locality, instead of being the resort of thieves and moralizing English travelers, would close its dens, and, from surpluses of goodness, send forth missionaries to Fifth Avenue. These are only suggestions for statesmen, and thoughts to be carried out by able pens; our duties at present lie in another direction. We wish to show that crime is not only disease, but, like the pestilence, travels epidemically as well as sporadically. At one time the rage is for suicide, and people rush from monuments and honeysops, or pitch themselves into rivers, with an eagerness that looks as if they were afraid of losing eternity by delay; at another, they betake themselves to forgery. Now there is a stampede among bank clerks, and again it is fashionable villagery in high life, when the world is startled by seeing luxurious guests and titled bankers, together with dozing Redpads and Carpenters, suddenly snatched from their repose on Turkish carpets and transferred to the straw-covered stone floors of a dungeon.

But of all crimes which seem to have raged among mankind with uncommon fury at stated periods, that of poisoning is the most remarkable, and hitherto the most terrible, because at once the deadliest and most difficult of detection. The deeds of the Borgias in the fourteenth century are well known. The art of poisoning was then in its full vigor. It was a science, and its professors scarcely made a secret of their work. Pope Alexander is said to have been an adept in this branch of learning. Poison was his Prime Minister—the recorder of his sinfulness; and that officer was kept constantly busy in making vacancies among the cardinals, whose estates, after their death, reverted to the Pope, while other rich priests were in turn selected to fill the vacant cardinalate. This lively band of Borgias had two kinds of poison, the solid and the liquid, the secret for making which continued for a long time in their own family. The art of preparing the first is lost, but the last was made by collecting the foam from the mouth of a bear to which a strong dose of arsenic had been given. This foam was received on a silver plate, decanted into a bottle, and hermetically sealed, after which it performed its insidious part at many a gay supper table.

This epidemic gradually died away with the Borgias and their immediate descendants; but in the seventeenth century it raged again with surprising fury in France. Voltaire speaks of the consternation caused in the court by it. Many of the aristocracy were implicated, and among them were numbered some of the most beautiful women of Paris. An Italian named Exili seems to have been the depository of the art of death at this time, and he found an apt pupil in the Chevalier St. Croix, who not only learned all that his master knew, but made farther discoveries himself, and finally fell down dead by accidentally inhaling the fumes of one of his own preparations. Like Alexander and Cesar Borgia, he was a martyr to toxicological science.

The Palmes and Dorees of the past summer have again startled the world on this point, and, for a while, caused every man to look with suspicion on his neighbor. These sad cases show us that, if science has increased our means of detection, she has also increased those of evading detection.

But the grandest triumph of the art has been reserved for America, and New York City is the particular theatre of that triumph. Here we may deride the efforts of the old Italian, who, with refined cruelty, endeavored to play their victims between life and death, as a cat toys with a mouse. We may laugh at their *solid* and their *liquid* poisons, and at the aristocratic limits of its practice. We have invented our own poison; and instead of playing with our victims for days and months, we can play with them for years; now bringing them down from high health to languor, and from languor to disease, and then restoring them again to vigor without their even suspecting the cause. We can withdraw the flesh from their bones, and bleach their cheeks, and dry the blood in their arteries, and yet the poor victims are entirely unconscious of the presence of their torturers.

There is a Lucretia Borgia in every cellar! And there, deep under ground, she works, concealing poison during all the light hours of the day, and through all the black shadows of the night. And assuming the shape, while doing the deeds, of a monster, she creeps stealthily through her barren galls into our halls, parlors, and bedrooms, her deadly medicated fumes.

Such a monster is the New York Panacea! We respectfully suggest they be named Bongias!

It is surprising that such an abomination ever obtained vogue among civilized people. Better the blazer of the Spanish, which can at least be pitched out of the window when disagreeable. We have never seen a people that dread fresh air so much as the Americans. They bound out of it as a cat jumps out of water. Enter almost any one of our houses, the more fashionable the better, and you shall be saluted at the door with a rolling cloud of noxious vapors and burning air that reminds one of the opening of the gates of Hell's hell. The many-framed Englishman, with rosy cheeks, that enters such a house, hovering on a sphere of zero behind him, naturally pants for his health; he examines the thermometer, and reads 70°, 75°, and even 80° degrees sometimes; he complains, and is called by a Miss in her laces a grumpy; but a glance in the looking-glass soon satisfies him as to which of the two is the grumpy. He presses his hands upon his temples, and inwardly exclaims, "Oh! happy Shadrach, Meshiah, and Abednego!"

Our cold climate is no excuse for this abuse. Nature will not accept of excuses for evils against which she has provided proper remedies; and we may be sure punishment will follow our oft-repeated and sudden changes from a poisoned temperature of 70° to one of zero. We have sheep as well as coal-mines (blessed be sheep!), and depend upon it, *Ezeriah, Fincher, and Round-belt are the best feed!* What is lacking here, we may easily be supplied by open fireplaces. We fear the doctors will hush us for disclosing this secret; but we are willing to die for the truth, and are sure that our translation will never bury the words, which, if the truth were known, would be the epitaph of so many Americans, viz.:

DIED OF A BONGIA!

A PRINCIPLE ESTABLISHED.

COLONEL LEE, of Washington, having been assaulted in the Pension Office by a clerk by Mr. Hume, a merchant of Alexandria, shot him dead. For this he has been tried and acquitted, under the instructions of the Court. Thus the principle is established that a citizen when assaulted by another with a stick may take away his life in self-defense.

CHAT.

RECENT TOPICS.

WHEN we sit down for our Saturday gossip with the unnumbered readers of *Harper's Weekly*, we are tempted, for the moment, to envy the daily Editor who, morning or evening, takes his darling "Pulley by the button-hole and says his say upon the current event of the hour, while it is yet fresh and glowing with all the ardor of a new fact. It is too good to shoot folly, except as it flies; and the first shot just as it rises on the wings poised for upward or distant flight, he only can have who is always on the watch, and always in advance. There are grave texts which every day's experience is reading in our hearing; but his is the rarest opportunity who can interpret the sound before it fills on the universal ear, and lend to its approaching tone the echo of his own interpretation. The news which waits for us in the morning paper leads our eyes and ears, or which we grasp from newsmen on our homeward way at night, or reserve for the allotted leisure of the fireside, never comes to us pure and simple, but always through some medium which gives it a form and pressure of its own. Our thinking and moralizing, like our washing, is "done out," or done by somebody besides ourselves, and that somebody who has the power of doing it for thousands of people, day in and day out, who takes them at early dawn, at midday, and at night, and stamps his profound impressions on their minds, can not change his failure of success in want of opportunity. Fortunately for us, time and change never stop long enough to allow any opportunity to be exhausted, or the facts and events which they bring to light to be monopolized by any process of daily journal-

SPIRIT-RAPPING MADE EASY;

HOW TO COME OUT AS A MEDIUM.

BY ONE WHO IS IN THE SECRET.

The writer of the present paper is induced to proffer his explanation of the phenomena produced by the so-called Spirit Mediums, from two or three circumstances peculiar to his own experience. He is disposed to look at the performances of the Spirit Mediums from a point of view somewhat different from that of their ordinary audience. In fact, he considers them as professional impostors, and would even regard them as professional acrobats, if they had but the honesty to acknowledge their craft. It is his inclination, under any circumstances, to watch them very closely; and, though he can not allow them to rise to the rank of honest conjurers, he is interested in observing the means by which they produce their little results. So satisfied is he that his inferences are, in the main, correct, that after he has stated them, he is disposed to withhold his name, for the simple reason that, if it were known, he believes there would be no more spirit manifestations in his presence ever after. It would be just as impossible for him, as it proved for Robert Houdin, on a certain well-known occasion, to communicate with the capricious spirits through the ordinarily successful medium Mr. Home. To make a free observation of the spirit world it will be found that we require an innocence for the spirits are shy, the spirits are fastidious, the spirits are over to every virtue, if it comes from a suspected, because suspicious, inquirer. The spirits would not shake hands with me, for the spirits have no professional esprit de corps; and therefore it is that professional vigilance is not only alive in the media of their manifestations, but takes an interest in drawing out those mediating shadows, and exhibiting their real pretensions to the public.

Another circumstance which induces me to take them by the hand was an incident in which I myself participated; I might say with whom, and when, and where; but that I have no inclination, as I said before, to exclude myself forever from the spirit circle. It happened that I was present at a certain exhibition of some of the most popular Mediums of the day, and, after watching intently their whole performance, I ascertained the agencies by which it was accomplished. At all events, I was enabled at a subsequent performance to detect the spirits in a very palpable trick, resulting in their exposure and discomfiture (see Figure 10), and having since experienced, I can now perform all that they then exhibited to sight, hearing, or touch. I am confident I could tell, with a little further trouble, the means by which Mr. Home outwitted the writer of a recent article in the *Cornhill Magazine*.

As a preliminary I have to make this general remark, that the means by which the "spirits" usually manifest themselves are far more simple than readers anticipate. When a witness experiences any thing he can not account for, it is natural that he should refer this to some elaborate machinery adequate to what he considers the startling result. Let the reader, however, discard this impression at once, for it has a certain tendency to mislead his judgment. It is really the object of Mediums to depend on machinery as little as possible, for machinery is not only unintelligent, it may not only fumble and make mistakes, but it precludes that triumph of a Medium's art, the submitting to the preliminary or subsequent test of examination. The "lucky tongue," as they are termed, are far less servicable and less frequently used than the natural aptitudes of the human body, when those aptitudes are above the natural average, or are developed by discipline and education.

The first requisite, no doubt, is an impassive countenance, exhibiting no sense of shame, or fear of detection—a natural, or acquired ruse, the perfection of which will depend, of course, upon the moral of the performer.

After this, the secret of the Medium's power is the flexibility of her lower limbs. Her legs must do the work of arms, and her feet must be educated to act like hands. Any one who doubts this potentiality of the human frame knows nothing of its relation to the Quadrupeds, or of the feats of the Indian jugglers. The Indian jugglers, as is known to be the initiated, produce their most extraordinary effects by this very capacity. And, therefore, we say it is no use to contemplate coming out as a Medium unless you are provided with flexible legs and manipulative feet and toes.

The Medium so qualified must go through a course of gymnastics to enable her to move her lower limbs with pliancy, and especially to enable her to move them without corresponding movements of the head and shoulders. She should even be able to perform the opera-dancer's feat of holding her hand above her head, and kicking the pith with her toe, as exhibited in the *Vivette* to the popular "Memoirs of Madame Rigoletto," which practice will enable her when standing on one foot to raise her knee nearly as high as her shoulder, as thus:



FIGURE 1.

The tendons of the knee, foot, and ankle, should next be strengthened by accustoming her, when seated on a chair, to raise great weights with her foot; the leg acting as a lever, the other knee, over which it is crossed, acting as a fulcrum, thus:



FIGURE 2.

The feet from the ankle must be rendered peculiarly flexible, and able, in conjunction with each other, by placing the sole of one over the top of the other, to hold and snatch away with rapidly heavy and light articles, such as slates, books, etc.

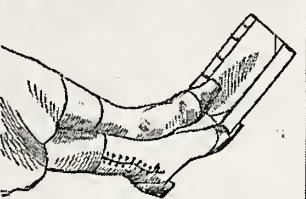


FIGURE 3.

Acting in a similar manner, they must be accustomed to seize and nip substances between their sides, so that apparel can be pulled and pinches inflated with the sharp edges of the two soles of the boots.

The feet must also be practiced to clasp objects between their upper surfaces, by crossing the legs, so that, the soles of the boots not being felt, they may produce the sensation of a grasp by a hand.



FIGURE 4.

I would recommend to the observant, a remarkable phenomenon which I myself perceived to be the consequence either of this facility or of the friction consequent upon other operations at the base of the table; viz., that the boots of Mediums are unusually warm to the upper surface. I must add my conviction, however, that this indication of their activity will be carefully repudiated after this communication.

The toes should also be exercised so as to enable the Medium to rap with them as easily as other people can rap with the fingers, on which accomplishment it may be as well to consult "Fox's Conventions" in Professor Anderson's work on "Spirit-rapping."

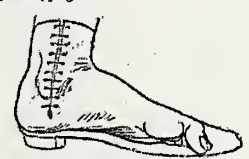


FIGURE 5.

Section showing the Position of the Feet in the Boot.

The Medium must also practice writing with her feet by holding a lead or slate pencil between them. This can be easily done up to a certain point, though not to the perfection attained by the accomplished Miss Biffin. Such perfection in this really difficult operation is, however, unnecessary, as any kind of scribbling will pass for spiritual handwriting.

For the manipulation with the hands very little practice is required, except in the production of surface raps, or rather the sounds which so nearly resemble them. These can be produced (I am stating a fact) by pressing the tip of the middle finger firmly on the polished surface of the table, and letting it start forward in short nocturnal jerks. (Figure 6.) If her hand be not naturally



FIGURE 6.

dry, the Medium should lightly rub the finger-tips with beeswax, or powdered resin, both of which are impalpable at the first glance. When, however, by constant practice, the finger has become corned, this addition will not be found requisite.

If the Medium thinks that the corn on her finger may tell tales, she may make the spirits rap by

another method; that is to say, by using the surface of the hall of the first finger doubled sharply under it, and pressed heavily, at the same time that it is worked backward and forward, thus:



FIGURE 7.

(Figure 7.) In either case she must not hold her hands apart, but close together; one slightly covering the other to hide the movement, as in Figure 8.



FIGURE 8.

To get up an effective stance, the Medium should procure an assistant to engage the attention of the sitters while she manipulates.

Great care must be taken to preserve a natural manner, yet the Medium must never be off her guard, and never make a slip. She must never admit that any of the phenomena emanate from herself, but continually protest that she has no hand in the matter.

Whenever she is asked if she can do any thing, she must carefully and invariably reply in the negative.

She must never give a promise that any thing will positively take place, but say the phenomena are influenced by the weather, or a thousand other causes. This will assist her, should she be enabled to detect the presence of any whose penetration she fears may be too much for her. Thus, as I stated, when Robert Houdin was summoned before the Emperor of the French to see Mr. Hume no manifestation took place.

After these preliminary remarks, let me instruct the Medium

HOW TO CONDUCT HERSELF PROPERLY IN A SEANCE.

Get your company into conversation, encouraging them to get their remarks whether they are penetrating or quite the reverse; treasure up any stray piece of information that may reach you, and use it up in the course of the evening; but your principal work must be that of drawing the long bow.

You and your assistant must relate the most extraordinary narrative conceivable. Small feats are useless. A lie obtains credence in proportion to its enormity; for, though the statements you make are difficult to believe, it is still more difficult to conceive a woman audacious enough to invent them. Accept it as an axiom, that "sincerity," as it is called, is highly credulous, and, as Locke says, "He who is disposed to believe is already half convinced."

You will find plenty of weak-minded people who will help you out by relating anecdotes of their own self-deceptions which will carry additional weight from the position they hold in society, while nothing will be detected for their want of penetration; a faculty which every body believes he possesses, but to which none can attain in person, without a considerable amount of patience and study.

When you judge that you have worked the majority of your company into a proper state of mental perplexity, seat yourselves at a large round table (preferably four feet in diameter, with a central column and three feet), the specific gravity of which is small in proportion to its immense leverage. Whip off the cloth, and ask if there are any spirits present, and reply in the affirmative by surface raps.

Having stated yourself to be in rapport to all questions asked by the sitters you reply also by surface-raps—three indicating an affirmative, one negative, and two, when your information is imperfect, or your nail or corned finger fails to bring out the sound.

Now state that the spirits will dictate the particular place each person is to occupy. Rap accordingly, placing the suspicious ones at a distance, and the sympathetic close to you, and tell them all to place their hands on the table; for this you have a double reason, first to give a mysterious aspect to the séance, and last, though not least, to keep their hands out of mischief.

During the séance you need not confine yourself to the particular knacks already described, you may give others with the sharp edge of the sole of your foot against the foot, or kick straight up against the bottom of the table. Any mysterious noise that you can succeed in making—by creaking the leather of your boot against the wood—will pass for a rap. When your audience is pretty far gone, you may trust to chance inspirations.

By making the raps louder or fainter, they will appear to come from different parts of the room, provided you have first indicated the quarter from whence they are to be expected.

This is difficult to believe, but you or the perceptive reader may be easily convinced by the following experiment: Place a glass tumbler and a shilling on the table, having another tumbler and a shilling concealed in your lap; hold the shilling between the thumb and finger, make three points at the one in view, and three corresponding ones at the other in the concealed tumbler; then ask the spectator how many times you struck the tumbler on the table; he will unhesitatingly reply three, and will refuse to believe you when you state that you did not strike it even once. This is simply a type of an infinite series of similar deceptions.



FIGURE 9.

When you wish to answer questions with any degree of certainty, if you have not obtained private information, place an alphabet before the dups, and tell him to point to the letters or repeat them aloud; you will easily, by acute observation, be enabled to detect a slight anxiety in tone or manner when the right letter is reached, and then rap accordingly.

Let us suppose that an individual requires the presence of his brother Charles's spirit, the inquiry will be as follows:

- Q. Am any of my relations present?
- A. Rab, rub, rub.
- Q. Female?—(calmly).
- A. Rab.
- Q. Male?—(anxiously).
- A. Rab, rub, rub.
- Q. Will you spell your name?
- A. Rab, rub, rub.
- Q. A, B, C?—(interrogatively).
- A. Rab, rub, rub.
- Q. A, B, C, D, E, F, G, H?—(pamper).
- A. Rab, rub, rub.

And so on until you have made him spell the entire name, to which in most cases he will assist you, though a choice of names written out is infinitely less tedious.

A wary person may, however, easily frustrate this process by running through the alphabet, and studiously avoiding all emphasis, or by designedly emphasizing, which is worse, the wrong letter, so that you find you are compounding utter nonsense—that, in fact, he is leading the spirits by the nose to a brick wall. Of course you get out of this difficulty by saying that the spirits are uncertain or imprudent, or that, for the sake of mere fun, they willfully perplex you.

As soon as the spirits decline to rap correctly, or earlier, if you please, you may suggest to the company that they may even be touched by spirit hands. To indicate their power, place a hand-kerchief underneath the table and ring it with your feet; then commence (by the methods already described) pulling the ladies' dresses and gentlemen's trousers, pinching their feet and ankles, and even lifting their legs off the ground, by clapping them round the ankle as in Figure 4. To operate upon each person with equal facility, frequent change of place will be necessary, and as it would not do for you to leave your seat, you rap out C, H, A, N, G, E, when this is desirable.

You may next invite a person to throw down a pencil, and hold a slate underneath the table; snatch it from him with your two feet, in the mode shown in Figure 3, and deposit it on the floor, feel about for the pencil with your feet, pick it up, and commence scratching on the slate to the test of your ability, relying on the sound to affect the company, while they are in a state of absurd suspense. If the writing be illegible, as it is nearly sure to be, say that it is very bad to-night, but that, on other evenings, the spirit autographs were remarkably clear, in proof of which you will exhibit some specimens written by hand and kept for the purpose. You can even assert that communications are frequently made in the handwriting of different members of the company, and so avail yourself of a sh which conceals the present company can contradict.

You may next place a Bible under the table for the spirits to turn over the leaves; of course you can kick them over with your feet, or as the book, on account of its thickness, refuses to keep open in one place, you can put your foot aside, and invite the sitters to look under the table and see the leaves turning over without your assistance. When the company have resumed their original positions you may slip your right foot under one leaf, place your left firmly on the page, and lifting the toe of your right foot, turn up the corner and tread it sharply down; then shut the book with your foot, lift it with both feet, thrust it into your neighbor's lap, and rap out that he is to open it. He will of course find the leaf turned down, and will be indulging his brain to find an application of the particular text. While he or others are thus occupied, you may, if the opportunity present itself, seize a man's foot under the table and bend it backward and forward; but should previously satisfy yourself (this is very material) that he has no leath-er, and not draw boots with silk tops, or he will be enabled to detect, with painful certainty, that he is seized not by a single hand, but by a pair of feet encased in women's boots, and those boots without a doubt yours. After this he will cease to wonder at the sharp pinches inflicted on his ankles, or the facility with which you snatch articles from people's hands under the table.

You may now proceed to your crowning experiment, which consists in making the table rise clear off the ground, still maintaining its upright position. As a preliminary, you make it go through some extraordinary evolutions by alternately pressing and pushing the top with your hands, contrary to Michael Faraday's theory, by *voluntarily*, and not involuntary muscular action. You then allow the agitated table a little respite while you cross the

right leg over the left knee, and hueret the end of your right foot under the base which supports the column; maintain the pressure of your hands as you straighten your leg, and the table will rise perpendicularly about two feet from the ground.

Before, however, attempting this astounding feat, care should be taken that no wary person is sitting within reach, or he may catch out his foot, as a friend of mine did, and catch yours under the ankle, pinning you to the table with your leg in the air, as in the illustration below, a position from which you will find great difficulty in extricating yourself, without bringing the distance to an ignominious termination.



FIGURE 10.

You will probably be asked if the spirits will tap when your feet are in full view of course you will answer in the affirmative, though knowing well they will not, unless you can get some one to hammer in an adjoining room. In this case you should take away the hammer when you leave, especially if it does not belong to the house, and should not leave it to tell your secret, as it did in the case I refer to.

You should also avoid the experiment of making an old piano-forte, with open lattice-work, play when closed, in the presence of similar wary people, or they will surely walk up to it and tap on the wires through the very same holes, producing similar results.

The foregoing suggestions are an exact transcript of the descriptions furnished by two well-known London Mediums in the presence of the writer, whose name, together with those of the gentlemen who were present at the exposure, the editor is empowered to publish should he think proper.

THE

Uncommercial Traveler.

BY CHARLES DICKENS.

THE rising of the Italian people from under their unattractive wrappings, and the tardy burst of day upon them after the long, long night of oppression that has darkened their beautiful country, has naturally caused my mind to dwell often of late on my own small wanderings in Italy. Connected with them is a curious little drama, in which the character I myself sustained was so very subordinate, that I may relate its story without any fear of being suspected of self-dramatization. It is strictly a true story.

I am nearly arrived, on a summer evening, in a certain small town on the Mediterranean. Before I left England, there came to me one night a certain generous and gentle English gentleman (he is dead in these days when I relate the story, and exiles have lost their best English friend) with this request: "Whenever you come to such a town, will you seek out one Giovanni Carlucci, who keeps a little wine-shop there, mention my name to him suddenly, and observe how it affects him?" I accepted the trust, and am on my way to discharge it.

The street was being thronged all day, and it is a hot, unwholesome evening with no cool sea-breeze. Mosquitoes and fire-flies are lively enough, but most other creatures are faint. The coquette air of pretty young women. In the tiniest and wickedest of dully straw-hats, who lean out of open-topped billys, an almost the only sign of living. Very ugly and languid old women with distaffs, and with a gray tow upon their hair if suppose they were once pretty, too, but it is very difficult to believe so, sit on the footway, leaning against house walls. Every body who has come for water to the fountain stays there, and seems incapable of any such energetic idea as going home. I keep straight on, and come in due time to the first on the right: a narrow, dull street, where I see a well-favored man of good stature and military bearing, in a great cloak, standing at a door. Drawing nearer to this threshold, I see it is the threshold of a small wine-shop; and I can just make out, in the dim light, the inscription that it is kept by Giovanni Carlucci.

I touch my hat to the figure in the cloak, and pass in, and draw a stool to a little table. The lamp (just such another as they dig out of Pompeii) is lighted, but the place is empty. The figure in the cloak has followed me in, and stands before me.

"The master?"
"At your service, Sir."
"Fistake to give me a glass of the wine of this country."

He turns to a little counter in the cell. As his striking face is pale, and his action is evidently that of an enfeebled man, I remark that I fear he has been ill. It is not much, he curtly and gravely answers, though had while it lasts—the fever.

As he sets the wine on the little table, to his manifest surprise I lay my hand on the back of his leg, look him in the face, and say, in a low voice: "I am an Englishman, and you are acquainted

with a friend of mine. Do you recollect —?" and I mention the name of my generous countryman.

Instantly he utters a loud cry, bursts into tears, and falls on his knees at my feet, clasping my legs in both his arms, and bowing his head to the ground.

Some years ago this man at my feet, whose overfright heart is heaving as if it would burst from his breast, and whose tears are wet upon the dress I wear, was a galley-slave in the North of Italy. He was a political offender, having been concerned in the then hot rising, and was sentenced to imprisonment for life. But he would have died in his chains in prison, had he not the circumstance that the Englishman happened to visit his prison.

It was one of the vile old prisons of Italy, and a part of it was below the waters of the harbor. The place of his confinement was an arched underground and under-water gallery, with a grill-gate at the entrance, through which it received such light and air as it got. The condition was insufferably foul, and a stranger could hardly breathe it in, or see in it with the aid of a torch. At the upper end of this dungeon, and consequently in the worst position, as being the farthest removed from light and air, the Englishman first beheld him, sitting on an iron bedstead to which he was chained by a heavy chain. His countenance impressed the Englishman as having nothing in common with the faces of the malefactor with whom he was associated, and he talked with him, and learned how he came to be there.

When the Englishman emerged from the dreadful den into the light of day, he asked his conductor, the governor of the prison, why Giovanni Carlucci was put into the worst place?

"Because he is particularly recommended," was the sternest answer.

"Recommended, that is to say, for death?"
"Excuse me, particularly recommended," was again the answer.

"He has a bad tumor in his neck, no doubt occasioned by the hardship of his miserable life. If it continues to be neglected, and he remains where he is, it will kill him."

"Excuse me, I can do nothing. He is particularly recommended."

The Englishman was staying in that town, and he went to his home there; but the figure of this man chained to the bedstead made it his home, and destroyed his rest and peace. He was an Englishman of an extraordinarily tender heart, and he could not bear the picture. He went back to the prison, and went back again and again, and talked to the man and cheered him. He used his utmost influence to get the man unchained from the bedstead, but he only for ever so short a time in the day, and permitted to come to the grate. It took a long time, but the Englishman's station, personal character, and steadfastness of purpose were not unavailing, so far, and that great end was at last secured. Through the bars, when he could thus get light upon the tumor, the Englishman looked at it, and it did well, and healed. His strong interest in the prisoner had greatly increased by this time, and he formed the desperate resolution that he would exert his utmost self-devotion and use his utmost efforts to get Carlucci pardoned.

If the prisoner had been a brigand and a murderer, he would have committed every non-political crime in the Newgate Calendar and out of it, nothing would have been easier than for a man of any craft or policy to influence to obtain his release. As it was, nothing could have been more difficult. Italian authorities, and English authorities who had interest with them, alike assured the Englishman that his object was hopeless. He met with nothing but evasion, refusal, and ridicule. His political prisoner became a joke in the place. It was especially observable that English Circumlocution and English Society on its travels were as humorous as the subject as Circumlocution and Society may be on any subject without loss of cause. But the Englishman possessed (and proved it well in his life) a courage very uncommon among men: he had not the least fear of being considered a bore in a good, humane cause. So he went on persistently trying, and trying, and trying, till Giovanni Carlucci was out. That prisoner had been rigorously reeducated, after his former operations, and it was not likely that his misdeeds life could last very long.

One day, when all the town knew about the Englishman and his political prisoner, there came to the Englishman a certain majestic Italian Advocate of whom he had some knowledge, and he made this strange proposal: "Give me a hundred pounds to obtain Carlucci's release. I think I can get him a pardon with that money. But I can not tell you what I am going to do with the money, nor must you ever ask me the question if I succeed, nor must you ever ask me for an account of the money if I fail." The Englishman decided to hazard the hundred pounds. He did so, and heard no other word of the matter. For half a year more the Advocate made no sign, and never once "look on" in any way, to have the subject on his mind. The Englishman was then obliged to change his residence to another and more famous town in the North of Italy. He parted from the poor prisoner with a sorrowful heart, as from a doomed man for whom there was no release but Death.

The Englishman lived in his new place of abode another half-year and more, and had no tidings of the wretched prisoner. At length, one day he received from the Advocate a cool, condescending note, to this effect: "If you will wish to know that benefit upon the man in whom you were once interested, send me fifty pounds more, and I think it can be insured." Now the Englishman had long settled in his mind that the Advocate was a fearless shrewd, who had preyed upon his credulity and his interest in an unfortunate sufferer. So he had done so, and wrote a dry answer, giving the Advocate to understand that he was not now so hot as he had been formerly, and that no more money was extractable from his pocket.

He lived outside the city gates, some mile or two from the post-office, and was accustomed to walk into the city with his letters and post them himself. On a lovely spring day, when the sky was exquisitely blue, and the sea divinely beautiful, he took his usual walk, carrying the letter to the Advocate in his pocket. As he went along his heart was much moved by the beauty of the prospect, and by the thought of the slowly-dying prisoner chained to the bedstead, for whom the universe had no delight. As he drew nearer and nearer to the city where he was to post his letter he became very uneasy in his mind. He deliberated with himself, was it remotely possible, after all that time of fifty pounds could restore the fellow-creature whom he pitied so much, and for whom he had striven so hard, to liberty? He was not a conventionally rich Englishman—very far from that—but he had a spare fifty pounds at the banker's. He resolved to risk it. Without doubt God has recompensed him for the resolution.

He went to the banker's and got a bill for the amount, and included it in a letter to the Advocate that I wish I could have seen. He simply told the Advocate that he was quite a poor man, and that he was sensible it might be a great weakness in him to part with so much money on the faith of so vague a communication; but that there it was, and that he prayed the Advocate to make a good use of it. If he did otherwise, no good could ever come of it, and it would be heavy on his soul one day.

Within a week, the Englishman was sitting at his breakfast, when he heard some suppressed sounds of agitation on the staircase, and Giovanni Carlucci leaped into his room and fell upon his breast, a free man!

Conscious of having wronged the Advocate in his own thought, the Englishman wrote him an earnest and grateful letter, avowing the fact, and entreating him to condole by what means, and through what agency, he had succeeded so well. The Advocate returned for answer through the post: "There are many things, as you know, in this Italy of ours, that are safest and best not even spoken of—far less written of. We may meet some day, and then I may tell you what you want to know; not here, and now." But the two never did meet again. The Advocate was dead when the Englishman gave me my trust; and low the man had been set free remained as great a mystery to the Englishman, and to the man himself, as it was to me.

But I know this: here was the man, this sultry night, on his knees at my feet, because I was the Englishman's friend; here were his tears upon my dress; here were his sobs choking his utterance; here were his kisses on my hands, because they had touched the hands that had worked out his release. He had no need to tell me it would be happiness to him to die for his benefactor. I doubt if he ever forgot, during his brief gratitude of soul before he lived.

He was much watched and suspected, he said, and had had enough to do to keep himself out of trouble. This, and his not having prospered in his worldly affairs, had led to his having failed in his usual communications to the Englishman for his new remembrance of the post—some two or three countries were lighter, and his prospects were brighter, and his wife, who had been very ill, had recovered, and his fever had left him, and he had bought a little vineyard, and would I carry to his benefactor the first of his wine? Ay, that I would (I told him with enthusiasm), and not a drop of it should be spilled or lost!

He had cautiously closed the door before speaking of himself, and had talked with such excess of emotion, and in a provincial Italian so difficult to understand, that I had more than once been obliged to stop him, and beg him to have compassion on me, and be slower and calmer. By degrees he became so, and tranquilly walked back with me to the hotel. There I had time before I went to bed and wrote a faithful account of him to the Englishman, which I concluded by saying that I would bring the wine home, against any difficulties, every drop.

Early next morning, when I came out at the hotel door to pursue my journey, I found my friend waiting with one of those immense bottles in which the Italian peasants store their wine, and which, when they are full, are as big as a barrel. I saw him now, in the bright sunlight, tears of gratitude in his eyes, proudly inviting my attention to this curiously bottle. (At the street-corner, hard by, two high-flavored, also-bellied monks—presumably to talk together, but keeping their four evil eyes upon me.)

How the bottle had been got there did not appear; but the difficulty of getting it into the rumshackle victuaria carriage in which I was departing was so great, and it took up so much room when it was got in, that I elected to sit outside. The last I saw of Giovanni Carlucci was his running through the town by the side of the jingling wheels, clasping my hand as I stretched it down from the box, charging me with a thousand last loving and faithful messages to his dear patron, and finally looking in at the bottle as it reposed inside, with an admiration of its honorable way of travelling that was beyond measure delightful.

And now what disquiet of mind this dearly-loved and highly-treasured bottle began to cost me no man knows. It was my precious charge through a long heat, and for hundreds of miles I never had it out of my hand by day or by night. Over bad roads—and they were many—I clung to it with officiousness and desperation. Up mountains I looked in at it, and saw it helplessly tilting over on its back with terror. At innumerable innumerable, when the weather was hot, I was obliged to be put into my relief before the bottle could be got in, and was obliged to have the bottle lifted out of the human hand and could come near me. The top of the same man, except that his associations were all evil, and these associations were all

good, would have been a less troublesome travelling companion. I might have served Sir Crick-shank as a subject for a new illustration of the miseries of the Bottle. The National Temperance Society might have made a powerful Tract of me.

The suspicions that attached to this innocent Bottle greatly aggravated my position. It was like the apple-pie in the child's book. Karma posted at it, Modena mocked it, Tuscany tackled it, Naples abused it, Rome refused it, Austria accused it, Solitaries suspected it, Jesuits jaded it. I composed a neat Oration, developing my insinuating intentions in connection with this Bottle, and delivered it in an infinity of guard-houses, at a multitude of inn-pieces, on every draw-bridge, angle, and rampart of a European system of fortifications. Fifty times a day I got down to harangue an infuriated soldiery about the Bottle. Through the filthy degradation of the subject and the Roman States I had as much difficulty in working my way with the Bottle as if it had been a complete system of heretical theology. In the Neapolitan country, where every dog was a spy, a soldier, a priest, or a lawyer, the homeless beggars of all four denominations incessantly pounced on the Bottle, and made it a pretext for extorting money from me. Quieres—quires, do I say? Quieres—of course I might have printed on white-brown paper were filled up about the Bottle, and it was the subject of mere stamping and sending than I had never seen before. In consequence of this haze of mud, perhaps, it was always irregular, and always intent with dismal penalties of going back, or not going forward, which were only to be abated by the silver crossing of a base hand, poked shirtless out of a ragged uniform sleeve. Under all discouragements, however, I stuck to my Bottle, and held firm to my resolution that every drop of its contents should reach the Bottle's destination.

The latter redemption cost me a separate heap of troubles in its own separate account. What circumstances did I see the military power bring out against that Bottle: what gilets, spikes, divining-rods, gauges, and unknown tests and intimations? At some places they persisted in declaring that the wine must not be passed without being opened and tasted; I, pleading to the contrary, used them to argue the question seated on the Bottle; the best they should open it in spite of me. In the southern parts of Italy, mere violent shrieking, face-making, and gesticulating—greater vehemence of speech, and countenance, and action—went on about that Bottle than would attend fifty murders in a northern latitude. I raised up and out functionaries out of their beds, in the dead of night. I have known half a dozen military lanterns to disperse themselves at all points of a great sleeping Piazza, each lantern numbing some official creature to get up, put on his checkered hat, and come and stop the Bottle. It was characteristic of that whole land, however, and such immense difficulty in getting from little town to town, Sir Giovanni and the fiery cross were traversing Italy from end to end.

Still I stuck to my Bottle like my fine old English gentleman all of the while time. The more the Bottle was interfered with the stronger I became (if possible) in my first determination that no creature should have feelings which I believed to him intact as the man whom he had so nobly restored to life and liberty had delivered it to me. If ever I have been obstinate in my days—and I may have been, say, once or twice—I was obstinate about the Bottle. But I made it a rule always to keep a pocket full of small coin at my service, and never to be out of temper in its cause. Thus I and the Bottle made our way. Once we had a break-down—rather a bad break-down—on a steep high place, with the sea below us, on a tempestuous evening when it hurt great guns. We were driving four wild horses abreast, Southern fashion, and there was some little difficulty in stopping them. I was outside, and not thrown off! But no words can describe my feelings when I saw the Bottle—travelling inside, no usual—burst the door open, and roll obediently into the road. A blessed Bottle with a charmed existence, he took no hurt; and we repaired damage, and went on triumphantly.

A thousand representations were made, as that the Bottle must be left at this place, or that, and called for again. I never yielded to one of them, and never parted from the Bottle, on any promise, consideration, threat, or entreaty. I had no faith in any official receipt for the Bottle, and nothing would induce me to accept one. These unmanageable policies at last brought me and the Bottle, still triumphant, to Genoa. There I took a tender and reluctant leave of him for a few weeks, and consigned him to a trusty English captain, to be conveyed to the Port of London by sea.

While the Bottle was on his voyage in England I read the Shipping Intelligence as anxiously as if I had been an underwriter. There was some stormy weather after I myself had got to England, by way of Switzerland and France, and my mind greatly misgave me that the Bottle might be wrecked. At last, to my great joy, I received notice of his safe arrival, and immediately went down to Saint Katharine's Docks, and found him in a state of honorable captivity in the Customs-house.

The wine was more vinegar when I set it down before the generous Englishman, probably it had been something like vinegar when I took it up from Giovanni Carlucci—but not a drop of it was spilled or gone. And the Englishman told me, with much emotion in his face and voice, that he had never tasted wine that seemed to him so sweet and sound. And long afterward the Bottle graced his table. And the last time I saw him in this world that was his, he took me aside and said to me, with his usual smile, "We were talking of you only today at dinner, and I wished you had been there, for I had some claret up in Carlucci's Bottle."



Copied from the front page of the Philadelphia Evening Bulletin by Mr. Edwin G. Kase, a great grandson of Col. Simon P. Kase, as follows:

"The Evening Bulletin - Philadelphia
Thursday, August 30, 1900

NO SIGN OF GRIEF AT COLONEL KASE'S BURIAL

"Attended by a few old friends and believers like himself in the materialization of the spirits of the dead, the body of the late Colonel Simon P. Kase was taken from his home, 15th and Oxford Streets, this morning and buried in Mount Peace Cemetery. Mrs. Kase, the widow, wore ordinary street attire, with not the slightest trace of mourning, and no where about the house, or in the garb of the attendants at the funeral was there a bit of crepe or other emblem of sorrow.

"It was the same at the house last night, when spiritualistic friends gathered to speak of the dead. Everyone who spoke expressed the belief that Colonel Kase was among them. A sentient being, who heard and saw all that was said and done. Samuel Wheeler, vice-president of the Philadelphia Spiritualist Society, delivered the principal address of the evening. He said: 'Colonel Kase is not dead, he has simply gone into a higher spiritual life. He was not a man to believe that passing from this life means slumbering in eternal darkness. He believed, yes, he knew, that in the other life he would be held accountable for his works here and that by them he would be judged. It may be that all here are not spiritualists; but all of us who are know that Colonel Kase is with us tonight, and that his spirit is

listening to all that is being said. He is awake at this moment to the full consciousness of his new birth. He knows, and we know, that the spiritualism of which he was so ardent a champion is not spectacular foolishness, but that it is a grand and sublime truth.

'There is more in spiritualism than messages from the dead and the materialization of departed friends, which is about all that skeptics of our faith care to see or know about it. Spiritualism gives us the most certain conviction and the most comforting realization of the glorious future for us in the next world if we live as we should in this'."

THE FACTS BEAT HIM



"Psychic Observer"

ALFRED R. WALLACE, F.G.S., F.R.S., LL.D., D.C.L., author, scientist, and naturalist, who for his great scientific achievements the late Queen pensioned, pointedly says: "My position, therefore, is that the phenomena of Spiritualism, in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

* * * * *

"Up to the time when I first became acquainted with the facts of Spiritualism I was a confirmed, philosophical skeptic, rejoicing in the works of Voltaire, Strauss, and Carl Vogt, and an ardent admirer — as I am still — of Herbert Spencer. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence or for any other agencies in the universe than matter and force. Facts, however, are stubborn things . . . The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them. . . . Those who believe as I do—that spiritual beings can and do (subject to general laws and for certain purposes) communicate with us—must see in the steady advance of inquiry the assurance that, so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers."

Authority

"Who Are These Spiritualists?"

J. M. Peebles

A. R. WALLACE (1823-1903)

. . . on his lecture tour of America (1886) he visited three centers of Spiritualism, Boston, Washington and San Francisco. While in Washington, in the company of Professor Elliot Coues, General Lippitt and D. Lyman, Wallace had remarkable experiences with P. L. O. A. Keeler, 87, famous slate-writer, still living in that city. While in San Francisco, Wallace sat with the late Fred Evans, another famous slate-writer.

During the Evans' seances, writing was produced in five different colors, crayon drawings, having personal relevance, were produced, impromptu, on slips of paper.

In later years, Dr. Wallace did not encounter much psychic phenomena BUT to his convictions he demained true up to the end of his busy life.

Authority

"Encyclopedia of Psychic Science"

Nandor Fodor

What Is Spiritualism?

What Can Spiritualism Do for the World?

By J. M. PEEBLES, M.D., M.A., Ph.D.

The rapidly increasing demand for Spiritualistic literature of a rational and religious character, is a marked and significant sign, showing the progress and search-light purposes of these trying times.

Naturally shrinking from the chill and silence of death, nothing of greater importance can possibly occupy the human mind than the present proofs . . . the incontestible proofs of a conscious life beyond the grave.

J. M. PEEBLES, author of this article, has communicated twice with the Editors of PSYCHIC OBSERVER . . . the first time, in a Chicago Hotel, through the direct-voice mediumship of Rev. Florence S. Becker, San Francisco . . . the second time, in a Rochester Hotel, through the same medium. On both occasions, Mr. Peebles urged the Editors to continue their work as the world needed to know the TRUTH . . . NOW . . . more than ever before.—ED.

Spiritualism is the philosophy of life—and the direct antithesis of materialism. If the illustrious Tyndall saw the "potency and promise" of all life in matter, Spiritualists, with all rationalistic idealists, see the potency and promise of all life and evolutionary unfoldment in Spirit, which Spirit permeates and energizes the matter of all the subordinate kingdoms, mineral, vegetable, and animal.

Thinking—mediating, Columbus concluded that if there was a "this-side," there must necessarily be a "that side" to the world. And so sailing on and still onward towards the western sunset under the inspiration of a lofty faith, he discovered the new world,—and, like a flash, faith became fruition.

And so students of the occult; Spiritualists of the last century, meditating—investigating, discovered, or rather, re-discovered the spirit world—the Spiritualism of the elder ages. Intuition and the soul's higher senses, with the outreaching ideal are ever prophesying of the incoming ideal. The today's, afire with life and love, assure us a coming tomorrow. This world indicates another—a future world, which Spiritualists have not only re-discovered, but have quite fully described.

Spiritualism does not create truth, but is a living witness to the truth of a future existence. It reveals it—demonstrates it, describing its inhabitants—their occupations and characteristics.

FAMOUS SPIRITUALIST



"Psychic Observer"

J. M. PEEBLES, Author of the book "Who Are These Spiritualists" . . . listing the names of nearly 5,000 famous men and women, who had, on at least one occasion, declared themselves to be Spiritualists. In this book, authenticated statements are published from over 3,000 of the names listed.



RARE BOOKS

Written by

JAMES M. PEEBLES

M.D., M.A., Ph.D.

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Chautauqua County, N. Y., U. S. A.

SEMI-MONTHLY

MARCH 10, 1948

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is now residing in Camp Cassadaga,
tians will establish a Temple of Spirit
which he will continue to be the Dea

(Continued on Page 2)

which so many people associate with
not hope, but the certain knowledge
here. He (she) is risen.
A Father of Love who guides
the sparrow's fall, has seen fit to
higher service, in a world of caste
world can offer.
For many years he (she) lives
Realities, and now he (she) has gone
Our heart-felt sympathies go out
of his (her) physical presence; but
regrets.
We ardently wish him (her) God
the welcome home that will be his (her)
But for ourselves. What of the
I always think that the presence
for, and thoughts of, life.
We, in a few short months—
our brother (sister) does.
Facing the unknown; or anticipating
That is for us, each one, to do
It need not be the unknown, it

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and together may they climb the heights of spiritual endeavor, until
they gain the reward of Spiritual attainment—Thy Light—Thy Love—
aye, and Thy Power.
We send to him (her) our love, and may our thoughts help him
(her) on the upward journey to the clearer atmosphere of Thy near
Presence.
For those who have been bereaved of his (her) mortal form, we ask
that the knowledge of Spiritual Verities which Thou has given them,
may be a true and shining light to them in this dark hour. May they
realize in very truth that their loss is his (her) gain, and in the realiza-
tion of this may their sorrow be alleviated.
Knowing that the bonds of affection still unite them, may they not
grieve as those without hope, but ever seek to strengthen those bonds
by thoughts of love and kindness.
And may the knowledge that he (she) is progressing in Thy
Heavenly Courts be to each one a stimulus — that the passing years,
quickly bringing us all to The Great Adventure, may lift us and him
(her), hand in hand, to the fuller realization of our Divine heritage.
Enable us all, we pray Thee, to make the most of each passing



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SEMI-MONTHLY

MARCH 10, 1948

FIFTEEN CENTS

CHARLES FOSTER - Beacon Light of Modern Spiritualism In The Victorian Age

He gave private seances to The Duke of Wellington,
Robert Browning, Tennyson, Abraham Lincoln,
Andrew Johnson, Jay Gould, Walt Whitman, Gen-
eral Sheridan and a host of Others.

Luther Colby, Noted Editor of
Spiritualist Journal "Banner of
Light," Knew Foster.

BY

Warren Chandler

The Understanding Friend

Charles Foster was one of the most remarkable men of his generation. He was widely known and highly respected. To thousands of intelligent men and women, both here and abroad, he was a voice from the Eternal World.

Foster possessed an amazing variety of spirit-powers. Each one was superbly developed. His ability to describe spirit forms and give tests of spirit identity was truly marvelous.

People almost worshipped Foster's mysterious power. Before the fascinating mystery of his heavenly-telegraph class distinctions in England were completely swept away. Learned men bowed in its presence. His unbelievable power was something mightier than position, wealth, or even death itself.

A Test Medium

In 1873, "The Boston Herald," had this to say of Foster: "The spirits may not have any part in the wonderful things done by Foster, the medium, but any man who sees his performances and thinks they are done by any sort of jugglery is an idiot of the most hopelessly kind."

In the March 30th, 1872, issue of "Woodhull and Claflin's Weekly," Foster's announcement of his work appears in this manner:

"Immortality demonstrated by Charles H. Foster, Test Medium. A future life clearly proved to eyes and ears by the most wonderful and convincing tests. All evidences of the presence and positive existence of spirits given in the strongest light, and every requisite examination permitted. Those desiring to communicate with the dead, either for advice or to test the truth that we live again, can do so by applying at 16 East Twelfth Street, New York City. C. H. Foster."

Test Fox Sisters

Margaret Fox and Charles Foster were contemporary workers in the early fields of Spiritualism. In the March 30th, 1872, issue of "Woodhull and Claflin's Weekly," there is also this announcement of the work of Mrs. Kane, (Margaret Fox).

"Margaret Fox Kane, Test Medium, also Writing and Rapping

Medium, 169 East 23rd Street,
New York City."

Foster's Private Life

Those who came to Foster's seances expecting to see him clad in a magician's robe of many colors with diamonds and crosses like the magi of old were always disappointed. At all of his seances Foster appeared in a plain, well tailored business suit.



Charles Foster
(N.Y.C.—1902)

His seance rooms were always handsomely furnished, sometimes even elaborately done. . . even so, there was never anything unusual or extraordinary about them in an Occult sense.

Knew Longfellow

Moreover, Foster was not an aesthetic looking man. He did not look or act like a medium. He appeared more like a well-to-do hotel owner or theatrical man.

Since he was seven he had been in close communion with the Spirit World. At the age of thirteen he became a recognized medium. He traveled throughout every state in the Union. He also visited Canada, Australia and England.

His light hearted and jovial manner won him a host of friends wherever he went. He was intimately acquainted with most of the prominent people of his day. Among his closest friends were Henry Wadsworth Longfellow and Walt Whitman.

Born Botanist

Though he was not a poet he was passionately fond of poetry. He was also deeply interested in music and flowers. Flowers were his hobby. He seemed to know intuitively the ancestry of every bud and blossom with which he came in contact.

George C. Bartlett in his book, "The Salem Seer," (U. S. Book Co., N. Y.) says:

"He was a born botanist. During his lifetime he spent a small fortune in flowers. It seemed to be impossible for him to pass a florist's window, or a stand on the street where flowers were for sale, without purchasing. He almost daily sent them to his friends, and his apartments were always full of blossoms and their perfume."

Newspapers Herald Foster

In the "New York Daily Graphic," of October 24, 1874, one of

"Banner of Light" Editor
Sponsors Foster



Psychic Observer

Luther Colby, (1814-1894), editor of "Banner of Light," first issue published April 11th, 1857, by a firm bearing the title: "Luther Colby & Co."

Mr. Colby was one of the foremost Spiritualists . . . endorsing the mediumship of Charles Foster, whose funeral he attended—paying elaborate tribute to his life of service.

According to John W. Day's "Biographic Memorial of Luther Colby," spirit counsellors laid down for Mr. Colby his duties before taking up his task as editor of "The Banner of Light."

Through the mediumship of Mrs. J. H. Conant, Mr. Colby was told: "The Banner's chief effort should always be to emphasize the fact that the mission of Modern Spiritualism is not the Organization of a new sect, nor the special separation of its believers from the rest of the world by party lines, but rather to furnish a spiritual solvent, in which the existing forms of eschatological thought are to be saturated . . . illumination taking place of gloom as the result."

To the harmonious outworking of this ideal, Mr. Colby ever directed his energies.

the many write-ups of his work appeared. This account relates an incident which occurred in Foster's suite at the Old Continental Hotel on Broadway in New York. On this particular occasion a gentleman said:

"Foster, I don't believe in your humbug. Now you never saw or heard of me, and I will bet you twenty dollars that you can't tell my name; I want to test you."

"Twenty dollars," repeated Foster, "twenty dollars that I can't tell your name? Well, sir," putting his hand to his brow, "The spirit of your brother Clement tells me that your name is Alexander B. Corcorane."

Without a moment's hesitation the gentleman produced the twenty dollars from his wallet, picked up his hat and left. No further proof was necessary for him.

Foster Recognizes "Old Hickory"

One Sunday afternoon, a handsome woman, a Mrs. Whitney, was ushered into Foster's sitting room. From her velvet bag she took a lock of coarse hair wrapped carefully in white tissue paper. It looked almost like fine bristles. Holding it forward she asked Foster whose hair it was.

Reaching across the marble-topped table, Foster quietly held it in his hand for a second. Then he pressed it to his brow for a moment as he exclaimed: "By the eternal, this is Andrew Jackson's hair!"

Later developments proved that

(Continued on Page 9, Col. 1)

Charles Foster

BEACON LIGHT OF

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(P-227)

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result is a failure, either wholly
or in part."

Those present were deeply im-
pressed there in the brilliant
gas light of that stately old room
though each one present agreed
that Foster did possess a most re-
markable gift and that he was able
to tell persons astounding secrets
in a most marvelous manner.

Devoted Wife Returns from Spirit

One warm afternoon in New
York, during the summer of 1872,
a gentleman and his wife were
seated in their home discussing
various subjects of the day.
Charles Foster was at that time the
most brilliant lighted.

Everything and everyone present
was plainly visible. No one but
Foster had seen the terrible vision
whatever it was. And he was trea-
mendously shaken. Of that there
was no doubt.

Still struggling with the horror
of his vision, Foster turned to one
of the young men and continued

Gravestone

Any suitable music may be played here.

now and for evermore. Amen.
And may the Love and Blessings of God our Father be with us all,

Hymn No. . . .
hearts unto wisdom.

May God so teach us to number our days, that we may apply our
Heritage in the joys which He has prepared for all who love Him.

arms of Divine Love are bearing us onward and upward to our eternal
life or death, fearless and unafraid, knowing that the encompassing

And then, having the knowledge of Spiritual Verities, we can face
of us which we shall take through the portals of so-called death.

ing thought, each tend to purity and enlighten that indestructible part
The kindly word, the helpful service, even the unspoken but uplift-

spiritual unfoldment.
The kind word, the helpful service, even the unspoken but uplift-

need to realize that every day we live, every waking hour, provides
We have, in very truth, to work out our own salvation; and we

and joy that alone can satisfy our souls.
be, for us sad and sorrowful: or whether it shall bring us the peace

We have to decide in the here and now, whether the Reality shall
ence of life, here or there?

the wonderful Love and Purpose of God manifesting in every experi-

floor towards me, and it jumped
into my lap the moment I started
from my chair. I cannot account
for it—cannot understand it; I
only know I saw just what I have
described."

As he rose to leave the old gen-
tleman was too deeply moved to
speak. As he said later, he was
"afraid to do so."

Another Remarkable Seance

In the winter of 1873, at a pri-
vate seance on one of his southern
tours Foster had answered several
ordinary questions for two young
men when suddenly he sprang to
his feet with an expression of
tragic horror on his face.

"Oh God! It's horrible! It's
horrible!" As the words came
from his lips he clasped his hands
before his eyes as if to shut out the
terrible vision. His whole being
shook with emotion. As usual the

Everything and everyone present
was plainly visible. No one but
Foster had seen the terrible vision
whatever it was. And he was trea-
mendously shaken. Of that there
was no doubt.

Still struggling with the horror
of his vision, Foster turned to one
of the young men and continued
"It is your father I see!"

Charles Foster

BEACON LIGHT OF SPIRITUALISM

(Continued from Page 1, Col. 5)

Mrs. Whitney's mother had been an intimate friend of General Jackson and his family. That lock of hair was really an heirloom from the head of "Old Hickory," himself.

Foster Comforts a Father

On another occasion at the Old Continental Hotel in New York a man by the name of Colonel John B. Forney came into Foster's suite with a gentleman friend, Alexander McClure of Pennsylvania. Mr. McClure was deeply depressed. Only a few hours previously he had received the heartbreaking news that his only son had been drowned at sea.

"What do you think about it, Foster," asked Colonel Forney.

"Why sir, the boy is not drowned at all," replied Foster, "He's alive and well, and you'll have a letter from him in a day or two, and then he will come home."

A few days later at 23rd and Broadway Mr. McClure happened to meet Foster. With tears in his eyes he said: "Foster, you were right. My boy is all safe. I had a letter from him today."

Reporters Amazed

One evening a few months later a reporter from the old *New York Daily Graphic*, accompanied by a group of friends and newspaper people called on Foster at his new home, 14 West 24th Street.

After the little group had removed their wraps and were seated in the brightly lighted front parlor, Foster requested the representative of the *"New York Graphic,"* to write the name of a deceased friend, together with the names of five other living persons, on one side of a plain sheet of white paper. This he quickly did in such a manner that Foster was unable to see either the writing or the movement of the pencil.

Then the reporter tore off the names, one to a slip, folded each into a wad and threw them all in a bunch on the table in full view of everyone present.

As he picked up the tightly folded bits of paper one after another, Foster closed his eyes and asked the spirits, "Is this it?"

Clear and distinct as the ticking of a clock three raps were heard by all present as Foster picked up the third tightly crumpled strip of paper. Opening the paper he read "John Finane."

Taxes Medium's Strength

John Finane was a newspaper reporter. He had passed on in Chicago some seven or eight years previously.

In the next hour there followed a series of similar incidents involving first one and then another of the little group. All were mystified. When asked to explain his mysterious power Foster said: "I scarcely know what to say. I always had it. It's a psychic force of some kind, I suppose. All I know is that I receive on impression and words rise to my lips of themselves."

When asked if he could always manifest this remarkable power, Foster said: "Not always, but nearly so. These sittings are very exhaustive to me. I cannot receive more than five or six parties in a day. If I attempt to do so the

result is a failure, either wholly or in part."

Those present were deeply impressed. None could explain what they had seen there in the brilliant gas light of that stately old room though each one present agreed that Foster did possess a most remarkable gift and that he was able to tell persons astounding secrets in a most marvelous manner.

Devoted Wife Returns from Spirit

One warm afternoon in New York, during the summer of 1872, a gentleman and his wife were seated in their home discussing various subjects of the day. Charles Foster was at that time the man of the hour in Spiritualist circles. This gentleman and his wife were not Spiritualists. They had never attended a seance. In fact, they did not believe in Spiritualism.

In a joking manner, after reading a current write-up of Foster's work in the newspaper that afternoon, the old gentleman turned to his wife and said, "Wife, if you die first will you come to see me again? Laughing she replied, "Certainly I will." "In what shape," said he, "will you come, so that I may be sure of your identity?"

Pausing to think a moment the wife glanced out of the open window on the far side of the room. Across the street in the park she observed a beautiful white fawn. "I will come in the shape of that fawn."

Having no real interest in Foster, or in Spiritualism, this of course was to them a passing joke.

Several years later, however, the wife did pass on. Overwhelmed with grief the heartbroken husband finally decided to consult Foster whose fame was then even more widely known than before.

At the interview with Foster, the old gentleman wrote out his questions and placed them on the table in the usual procedure but nothing occurred.

Tried to Please

"Strange," said Foster as he continued to place the folded papers one after the other on his forehead, "I feel no influence whatever. I fear I am not in the proper condition today to satisfy you."

Not wishing to disappoint the old gentleman, Foster waited a few moments and then placed the papers to his forehead again.

Suddenly he jumped up with the most astounded look on his face. At the same time he seemed to be brushing or pushing something from his lap. Though outwardly nothing was visible.

Then almost apologetically he explained to his visitor, "I know I must be out of sorts, unstrung, for although many strange things are constantly happening, I never had on experience that startled me so before. It may seem very foolish to you, but as I had one of your slips pressed to my forehead, suddenly looking up, I saw a beautiful white fawn run across the

floor towards me, and it jumped into my lap the moment I started from my chair. I cannot account for it—I cannot understand it; I only know I saw just what I have described."

As he rose to leave the old gentleman was too deeply moved to speak. As he said later, he was "afraid to do so."

Another Remarkable Seance

In the winter of 1873, at a private seance on one of his southern tours Foster had answered several ordinary questions for two young men when suddenly he sprang to his feet with an expression of tragic horror on his face.

"Oh God! It's horrible! It's horrible!" As the words came from his lips he clasped his hands before his eyes as if to shut out the terrible vision. His whole being shook with emotion. As usual the room was brilliantly lighted. Everything and everyone present was plainly visible. No one but Foster had seen the terrible vision whatever it was. And he was tremendously shaken. Of that there was no doubt.

Still struggling with the horror of his vision, Foster turned to one of the young men and continued by saying: "It is your father I see! He died fearfully. He died fearfully! He was in Texas—on a horse—with cattle. He was alone. It is the prairies! Alone! The horse fell! He was under it! His thigh was broken—horribly broken!"

"The horse ran away and left him! He lay there stunned! Then he came to his senses! Oh! His thigh was dreadful! Such agony! My God! Such agony!"

Remarkable Evidence

At this point, Foster almost screamed his words. Then he remained quiet for a moment. Gathering himself together he continued, "He was four days dying, four days dying—of starvation and thirst."

Then again, for several moments Foster seemed to be looking far off, as if he saw some terrible scene invisibly pictured in space.

Speaking again, he said, "His thigh swelled to the size of his body. Clouds of flies settled on him—flies and vermin—on and he chewed his own arm and drank his own blood. He died mad. And my God! He crawled three miles in those four days! Man! Man! That's how your father died!"

With these words Foster sank back in his chair completely exhausted. Tears filled the eyes of one of the young men. Speaking for the first time the other young man said: "It's true. His father was a stock raiser in Texas, and after he had been missing from his drove for over a week, they found him dead and swollen with

Foster cent 18

his leg broken. They tracked him a good distance from where he must have fallen. But nobody ever heard till now how he died."

Windfall from Heaven

Probably no seance of Foster's ever received such widespread publicity as the one which he gave for a Mr. and Mrs. DeLong of San Francisco. Under the heading of "*A Windfall from Heaven*," a detailed review of this seance appeared in "*The San Francisco Chronicle*" of January 23rd, 1874. Space here permits only a brief summary of that article.

On this particular evening at this seance, Foster, Mr. and Mrs. DeLong and others were seated in a brilliantly lighted sitting room of the Grand Hotel in San Francisco, when Foster suddenly stopped smoking. Turning as if speaking to a spirit he said: "*Oh, you will write this message will you? Well, alright.*" Whereupon he took up a pen and dashed off the following:

"To my daughter Ida — Ten years ago I entrusted a large sum of money to Thomas Madden to invest for me in certain lands. After my death, he failed to account for the investment to my executors. The money was invested and twelve hundred and fifty acres of land were bought, and one-half of this land now belongs to you. I paid Madden, on account, my share of the purchase, \$650. He must be made to make settlement. Your father, - - - Vineyard."

Ida was Mrs. DeLong's given name. Prior to the seance both she and Mr. DeLong had openly said that they did not believe in Spiritualism. Mr. DeLong, however, had enough faith in the correctness of this particular message so that he did, on the following day, call in person to see Mr. Mad-

den at the Occidental Hotel in San Francisco.

Upon entering Mr. Madden's rooms, Mr. DeLong explained that his mission concerned some unsettled business regarding his father-in-law's estate.

Quickly Mr. Madden explained that there was a deed which was waiting to be transferred to Mrs. DeLong. He had held it up he said because Mr. and Mrs. DeLong had been absent from the city, which of course was true. Mr. and Mrs. DeLong had that week returned from an extended tour of the Orient.

The following day, Mrs. DeLong was given her deed to half the property. At the same time she declined her first offer to sell for \$18,000, preferring to wait for a further increase in value.

Foster Passed Away in Salem

Shortly after his return from Australia in June, 1874, Foster suffered a serious breakdown. His desire to give so much of himself finally resulted in a complete collapse, from which he never fully recovered. His health returned to some extent, in the months that followed, but his mind drifted into a hopeless state.

In this tragic condition, he lingered for nearly a year. Loving hands were surrounding him with every comfort when, on the morning of December 15th, 1875, he slipped away into *The Great Beyond*. He was only fifty-two.

His last hours were beautiful to remember. Those who were close to him saw the great change. *Spirit friends from The Other Side of Life clustered near.* They welcomed him with open arms.

Luther Colby of "*The Banner of Light*" in Boston was among those who helped in the arrangements for his funeral. (See Page 1).

On Thursday, December 17th, 1875, in the parlor of the old Foster home at 14 William Street, Salem, Massachusetts, the *Rev. George S. Hosmer, of Salem Unitarian Church*, delivered an eloquent sermon based on those inspiring words spoken two thousand years before by that Great Man of Galilee.

Through the handsomely carved French windows of that stately Victorian parlor heaven-guided sunbeams blest each love-sent-rose. Over the shining walnut casket devoted friends placed a beautiful blanket of Foster's favorite flowers. Woven in gleaming gold into its satin center was one word, "*Rest.*"

Through the years, from every country in the world, people have come to visit Charles Foster's grave, at Harmony Grove, in Old Salem.

THE PHILOSOPHY OF SPIRITUALISM

SPIRITUALISTS' NATIONAL UNION APPROVES BASIC BOOKS AS FOUNDATION FOR EDUCATION SCHEME



Andrew Jackson Davis



Hudson Tuttle

BASIC BOOKS ON SPIRITUALIST PHILOSOPHY

Approved by the Spiritualists' National Union as a foundation for the NATIONAL EDUCATION SCHEME and for the guidance of exponents

THE HARMONIAL PHILOSOPHY

Andrew Jackson Davis (3/9)

THE ARCANA OF SPIRITUALISM

Hudson Tuttle (15/6)

SPIRIT TEACHINGS

Stainton Moses (10/11)

THE LYCEUM MANUAL

Emma Hardinge Britten

Alfred Kitson

and Harry Kersey (6/9)

ARTHUR FINDLAY'S

Trilogy on Spiritualism

ON THE EDGE OF THE

ETHERIC (5/4)

THE ROCK OF TRUTH (10/5)

THE UNFOLDING

UNIVERSE (13/3)

SPIRITUALISM

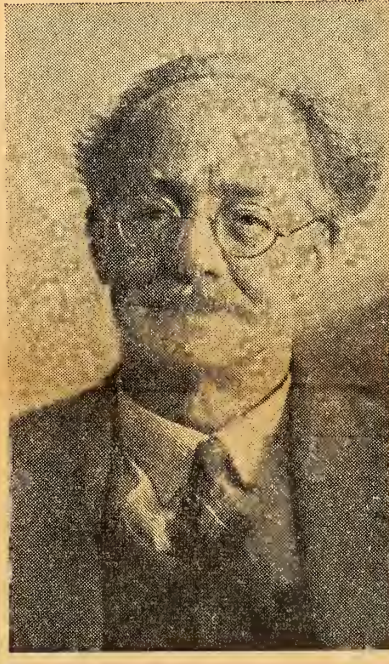
A PHILOSOPHY OF LIFE

W. H. Evans (reprinting)

obtainable from

TWO WORLDS BOOKSHOP, 18, Corporation St., Manchester.

MODERN WRITERS



W. H. Evans



Arthur Findlay



Emma Hardinge Britten



Stainton Moses

S.N.U. BASIC BOOKS

Stainton Moses

Spirit Teachings is the greatest British classic on Spiritualist philosophy. No less than forty-nine spirit workers constituted the organisation behind this great revelation of Truth, of which Imperator was the leader. Stainton Moses was a spirit controlled writer, and being a Church of England clergyman, he was at first most hostile to the spirit teachings which were given through his hand. In fact the whole book is a record of the struggle of the contradictions between Spiritualist philosophy as given by the spirits and Stainton Moses' orthodox Christian beliefs. By the very nature of the book therefore the basic teachings of Spiritualism are emphasised in the strongest possible manner, as each orthodox criticism is met by rational argument and truth. In the end Stainton Moses' orthodox contentions were defeated, and he became one of the founders of the British Spiritualist Movement.

Emma Hardinge Britten

Emma Hardinge Britten had the greatest power of oratory ever possessed by an exponent of Spiritualism. Her eloquent spirit inspired lectures were recorded in the Spiritualist journals of her day. In a memorable address in the Cleveland Hall, London on April 30th, 1871, she outlined the principles contained in the *S.N.U. Seven Principles* under the inspiration of the discarnate spirit of Robert Owen, the founder of Socialism.

She was joint author with Alfred Kitson and Harry Kersey of *The Lyceum Manual* which was published on March 31st, 1887.

On the 18th November, 1887, she founded and became first editor of the *Two Worlds*.

She also founded the Spiritualists' National Union on July 6th, 1890.

These four great achievements have earned for her recognition as one of the great founders and authorities of the Movement.

Arthur Findlay

The two greatest living authorities and writers on the philosophy of Spiritualism are undoubtedly Arthur Findlay and W. H. Evans. The addition of the works of these writers to the S.N.U. Basic Books on Spiritualism brings them up to date.

To Arthur Findlay is due the credit for modernising Spiritualism, and bringing its science and philosophy into harmony with the latest discoveries of modern science. His *Trilogy of Spiritualism—On the Edge of the Etheric, The Rock of Truth, and The Unfolding Universe* have given us a modern and rational interpretation of Spiritualism, contrasting its teachings with the errors and superstitions of orthodox Christian dogmas.

W. H. Evans

Evans specialises in the deeper spiritual and mystical aspects of Spiritualist philosophy. He gives us spiritual truths as only a Seer, inspired by higher spirits can reveal. His writings, whilst having a foundation of science and reason, have a lofty superstructure of mystical and spiritual beauty which has greatly enhanced and spiritualised our philosophy. His book *Spiritualism, A Philosophy of Life* is one of the greatest contributions to our Literature.

S.N.U. BASIC BOOKS

Eight 'Basic Books' on Spiritualist Philosophy have been approved by the National Council of the Spiritualists' National Union, as a foundation for the National Education Scheme and for the guidance of S.N.U. Exponents.

This decision marks the completion of all the various courses of instruction which have been prepared by the S.N.U. Education Secretary, Mr. Ernest Thompson, and which now constitute a complete National Education Scheme.

This scheme provides facilities for the education of exponents, mediums, healers, church officers and members, by means of correspondence courses, and the education of members in their churches by means of beginners' classes and discussion groups.

During the course of the preparation of these courses, which have taken four years, it was found necessary in the discussions of the Education Committee and the National Council to approve certain authoritative books on Spiritualist philosophy, upon which the National Council Education Scheme could be built.

Council Approves

At the Council Meeting of the Union on April 16th the following list of books was finally approved.

The Harmonial Philosophy of Andrew Jackson Davis.

The Arcana of Spiritualism by Hudson Tuttle.

Spirit Teachings by Stainton Moses.

The Lyceum Manual by Emma Hardinge Britten, Alfred Kitson and Harry Kersey.

On the Edge of the Etheric by Arthur Findlay.

The Rock of Truth by Arthur Findlay.

The Unfolding Universe by Arthur Findlay.

Spiritualism, A Philosophy of Life by W. H. Evans.

This list will be added to, from time to time, by the National Council as new basic contributions to Spiritualist Philosophy are published, so that the foundation of the Education Scheme will always be up to date and in harmony with modern thought and science.

A full and comprehensive syllabus of the completed National Education Scheme is now being prepared for publication, and will eventually be available to all members and churches.

Andrew Jackson Davis

The Harmonial Philosophy of Andrew Jackson Davis has always been regarded by Spiritualists, throughout the whole history of the Movement, as representing the real fundamental philosophy of Spiritualism and the greatest contribution to our literature. It is both scientific and rational, and is described in Davis' book, *The Great Harmonia*, as "A Philosophical Revelation of the Natural, Spiritual and Celestial Universe."

W. H. Evans, an authority on the Harmonial Philosophy, has written a book entitled *The Harmonial Philosophy of Andrew Jackson Davis*, which contains the essence of Davis' teachings, and this was the first book to be approved by the S.N.U.

Hudson Tuttle

Hudson Tuttle was one of the founders of rational Spiritualism. Like Davis, he was inspired by the spirit people and in his *Arcana of Spiritualism* he propounds the new revelation in no uncertain terms.

NOV. 18 - TWO WORLDS ANNIVERSARY - NOV. 1

The Organ of Spiritualist Education

ulate educational activities in backward areas of the district; arrange large public meetings of an educational nature, allowing full discussion on all lectures. In out-lying districts, the public should be invited to week-end schools. Plenty of publicity, posters, leaflets, press notices, church announcements, etc., are essential to success. Each District should stimulate activity by calling a District Educational Conference each year, to which delegates from every church should be invited.

The Week-End School

The District Centre should also organise Week-End Schools to stimulate the growth of discussion groups in every church. Each month a church should be selected, or a small group of churches, and speakers sent out to hold a Four Session School. Local arrangements could be made by the church committee, which should arrange publicity, booking of hall, etc. Four subjects should be chosen, covering both the teachings and phenomena of Spiritualism and lectures given say at 3-5 p.m. and 6-8 p.m. on the Saturday, and 11-1 p.m. and 3-5 p.m. on the Sunday, concluding with Evening Service at 6-30 p.m. Literature should be sold at these meetings by the District Literature Agent. The District Education Secretary should supervise the general arrangements. Once the smaller churches have experienced and realised the value of discussions in this way, they will soon be keen to organise their own.

The Worker

Our workers should be properly prepared and trained, so that they can qualify for the responsibilities they undertake in the various spheres of public work in our Movement. The Union should be satisfied that those who represent Spiritualism know their job. The medium should be properly developed and tested. The healer should understand his science. The speaker should know his subject. The official should be trained in organisation. (Continued on page 1024, col. 3)

clairaudience (hearing spirits); clairsentience (feeling spirits). Sometimes a spirit will entrance a medium and speak through her or write with her hand. By means of physical mediumship the spirits may rap, tilt tables, speak in the 'direct voice' or appear in materialised forms.

Spiritualism is a religion because a higher and more enlightened view of human existence has been revealed, pointing to a fuller way of life, arising from the additional knowledge provided by the spirit people of the life after death. Spiritualists accept the following religious principles, but allow each member full freedom of their interpretation.

THE SEVEN PRINCIPLES OF SPIRITUALISM

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Communion of Spirits and the Ministry of Angels.
4. The Continuous Existence of the Human Soul.
5. Compensation and Retribution hereafter for all the Good and Evil deeds done on Earth.
6. Personal Responsibility.
7. Eternal Progress open to every Human Soul.

Youth

direction of this faculty along the desired channels. It is clear then, that the education of children in our Lyceums must be the corner stone of the Spiritualist Movement. The Lyceum Department have a special scheme of their own for the education of children.

Between the ages of 15 and 30, thousands of Lyceum trained youths have drifted out of our movement in past years. The need to fill this important gap is a great one, and we have not yet successfully catered for it.

It has been realised, in view of the special problems and demands of Youth between these ages, that it is necessary to establish Youth Clubs on the widest possible basis, in order to attract, hold, and gently direct the attention of young people towards the study of Spiritualism. This is one of the most difficult aspects of Spiritualist education, and demands specialised treatment. This is also in the hands of the Lyceum Department.

Beginners

The great majority of people who enquire into Spiritualism are adults. To cater for the enquirer there are about 500 S.N.U. Churches in Great Britain which provide demonstrations of mediumship at least once per week. Many churches offer facilities for private and group sittings during the week so that the enquirer can be given the fullest opportunity of obtaining the evidence necessary for full conviction of the truth of human survival. As soon as possible the enquirer should be persuaded to become a Spiritualist and join the local church. 'The Seven Principles of Spiritualism' and therefore it is only fair that the prospective member should understand the religious principles he is accepting and acquire a rudimentary knowledge of the phenomena of Spiritualism. To achieve this all beginners should be persuaded to take a course of at least eight lectures, the first four on Phen-

SPIRITUALISM'S GREATEST PIONEERS

By M. E. CADWALLADER

(Taken from Jan. 27, 1923, issue of "Progressive Thinker")

CORA L. V. RICHMOND is perhaps, next to Andrew Jackson Davis, the most universally known worker in the ranks of Spiritualism. She was born on April 21, 1840, near Cuba, N. Y. Her father was David W. Scott, and her mother Lodensia Butterfield Scott. Both the father and the mother were liberal-minded, and so, when strange manifestations appeared in their daughter, they were not surprised.

At The Age of 11

When mediumistic experience came to young Cora Scott, she knew nothing of Spiritualism and was then only 11 years of age. She was unusually sensitive, and it is related that the first visitation came to her in the fall of 1851. She seemingly fell asleep in the garden; and on her return to consciousness found that the slate upon which she had intended to write a composition, was covered with writing that was not her own. This proved to be a communication from a deceased sister of her mother, and Cora had never seen or scarcely heard of her, as she had passed away early, but her mother, becoming frightened, told Cora to tell nothing about what had happened.

These manifestations occurred frequently, and as the years went by, Cora Scott developed mediumship in a remarkable way. At the age of 11 years, she made her first appearance as a platform speaker at Lake Mills, Wisconsin. Wherever she appeared, those who heard were nonplussed by the wonderful flow of language in so young a child.

During the first three or four years of her work, Cora was controlled by a German physician, at a given hour each day, to heal those who called at her father's home for that purpose, and she performed many remarkable cures. However, from the first it was announced that Cora's mission was to be a speaker, and the healing was discontinued. The child medium was withdrawn from school, and subsequent education was under her spirit guides during her trance state.

Her Early Work

In 1853 Cora's father, David Scott, passed to the higher life, and in the fall of 1854 she began her work in Buffalo, N. Y., remaining there two years. In September, 1856, she located in New York City, making that her headquarters. From there she visited the large eastern cities, performing important work in Philadelphia and other places. During the spring and summer of 1857, she made an extensive tour in the western cities, visiting Baltimore, Cleveland, Akron, Chicago, Milwaukee and many other towns, her headquarters still remaining in New York.

In September, 1862, she visited and spoke in Chicago and remained there for the winter, filling engagements in other places from there. Washington, D. C., was the scene of her labors, beginning in the winter of 1865.

During the reconstruction period, the Committee of Reconstruction from both houses of Congress called upon Miss Scott as often as twice each week for advice from the spirit side of life. The years 1865 to 1872 were spent mainly in Washington, D. C.

In the spring of 1872 she visited England, where her lectures were listened to with rapt attention by all who heard her. In the fall of 1873 she returned to America. She visited England in 1880, returning to Chicago in November, having been on leave of absence from her Chicago work.

"The Church of the Soul"

In the fall of 1876, she became permanently located in Chicago, from there extending her work to many other places. Her first permanent work in Chicago was under the auspices of the First Society of Spiritualists, which changed its name later to the First Spiritualist Church. In 1898, on May 3rd, Mrs. Richmond founded "THE CHURCH OF THE SOUL," which super-

CORA L. V. RICHMOND in HER 83rd YEAR, PASSES to the HIGHER LIFE. A WILLING and OBEDIENT INSTRUMENT of HEAVEN WHO FOUGHT for LIBERTY and for the FREEDOM of HUMAN BODIES.

AT the AGE of 11 SHE HEARD "THE VOICES" and HEEDED the CALL.

★ seded the First Spiritualist Church.

Many volumes of her discourses have been published; she was also the author of many books, among which are: "Hesperia," "Quina's Canoe," a volume for children, "Psychosophy," or "Soul Teachings," is the crowning work of her life and has been widely circulated. It embodies the principles on which the Church of the Soul is based. It is a statement of spiritual principles which solve the riddles of human life. It will be read and studied more as the ages on and will let the light shine upon a suffering humanity.

"The Life Work of Mrs. Cora L. V. Richmond," by Harrison D. Barrett, the first President of the N. S. A., is a clear account of her life and work up to the year 1894. Since then her labors before the public were continuous till the year 1912, or thereabouts. She has since spoken at several conventions and has completed the writing of "Psychosophy." She has written and published "My Experiences While Out Of My Body," several addresses to Congress; "Dedication of the Palace of Peace," besides several other similar works yet to be published. "Psychopathy," given under the control of Dr. Benjamin Rush, is a set of lessons in healing. She wrote the "Last Greeting," a poem, which completed her work shortly before she passed away.

The above is a brief biographical sketch of one who has given more than 71 years' service in the cause of Spiritualism. It is not possible to give more than a brief account of her achievements. Wherever Spiritualism is known, her name is also known.

A Gifted Leader

Among her gifts were the poetic improvisations which were given both as a prelude and as a peroration. These never failed to impress the hearers and to solicit sympathy, perhaps, for the mission as a medium and revelator. Working in the vineyard, she has filled every department as a leader, organizer, pastor and missionary. During her different trips abroad she has been an inspiration by her remarkable addresses, and probably no other speaker in the ranks has had more addresses published than Mrs. Richmond.

For many years, her husband, William Richmond, took down in shorthand every address that fell from her lips, and many of them were published.

Ashton's Tribute

Mrs. S. J. Ashton (Associate Pastor of the Church of the Soul), in a tribute to her life and work, says: "For 46 years she was my pastor, my teacher, my friend. The glorious work of the guides through her, their chosen instrument, gave to the commonest life a vital significance. I should like to emphasize the virtues of obedience and duty with which Mrs. Richmond followed unflinchingly the leadership of her guides, no matter where it might lead her. They never compromised with what they discerned as truth.

"As the years went on, many wonderful and prophetic utterances were given from her lips, and in her volume of 'Psychosophy' are embodied some of her visions and prophecies.

"One of her most interesting books is called 'My Experiences While Out Of My Body.' It is to be republished, with part two added, and will be a valuable contribution to the testimony from the spirit side of life.

"In my opinion, Mrs. Richmond was the most remarkable, faithful and most frank of all mediums who act as open doors between the two worlds. I feel that though her work, in the human form, is ended

and has completed its mission, her work as a ministrant and guide in spirit life still is potent and beyond human realization. She is neither dead nor asleep, but gloriously alive, taking her place among those who help to shape the destinies of men and nations."

Writer's Testimony

Theodore Flammer, who was one of her ardent admirers, sends the following tribute:

"Cora L. V. Richmond, in her 83rd year, has recently passed to the higher life. Thus another doughty warrior in the cause of Modern Spiritualism has laid down her lance and shield. 'Fini' has been written at the conclusion of the record of her wonderful earth



CORA L. V. RICHMOND

experiences; they are a part of the annals of the spiritual movement she so ably defended, and they will pass into history as an example of the loyal devotion of a willing and obedient instrument of heaven.

"Her life work is but one of those 'Living Monuments,' reared by many of the chosen ones gone on before her. It is a testimonial, strong that up to the last, to heart and soul, she was true to the welfare of Modern Spiritualism, and ever concerned about the spiritual contentment and happiness of mankind. She has wielded not only a profound influence upon the thought of the age, but has formed many tender ties of friendship and affection of those that deeply felt the bodily separation.

"They, I am sure, will believe with me that she would say to us, as Christ said to his disciples: 'In my Father's house are many mansions; go to prepare a place for you; if it were not so I would have told you!'

"Yes, she will prepare a place for us! Indeed, did she not begin long ago to labor to that end while yet with us.

"For a long time her frail bark has been eagerly tugging at its moorings! Finally, on Jan. 3, 1923, the release came, and the bark gently floated out upon the ocean of eternity! But not without rudder and helm, for with the unerring accuracy of the magnetic needle its bow points to the destined goal: her mansion in the Father's house!

Au Revoir

"When in imagination we picture to ourselves the glory of her reception; when the Spiritualists who have developed clairvoyance behold the vision of her radiant beauty; when we can realize her happiness in meeting the many kindly deeds she performed in her earth life, the thoughts and deeds that embellish her spirit baffle when we reflect upon these things, surely, our sweet sadness at her bodily absence is quickly transmuted into gladness, and thus are we inspired to send her greeting: 'Not adieu, we say to thee, dear one, but just simply, 'au revoir.' In the interim let us remember that through this transition we shall, in spirit, be drawn nearer to one another than before!"

Rev. Hattie F. R. King, who attended the transition services of Mrs. Cora L. V. Richmond, writes the following:

"It is a great privilege to add a few lines of appreciation to this record—an appreciation of the light shed on my pathway when

(Continued on Page 10, Col. 3)

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who you can spend your
with us.

In its seventh year as a Spiritualist
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and pray God's blessing on the
the murdered peddler . . . as well as
were ononded with mediumship . . .
even in a rapping code and received
and the world to proclaim: "THERE

ion of Spiritualism, through gifted
mankind
— no
can do.

seeker
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and true

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shades by His code of righteousness,
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net-voice, spiritual heading and ma-

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been forsaken of sunny
A firm belief in immortality
seems to have lost its importance
and this fact is the danger of
today.
Science has brought to us an
easier way of living, but has also
given to man the thought that
our need is fundamentally for the
material things of life. Elihu's first
speech to Job contains the opinion:
"It is not the great that are wise,
nor the aged that understand."

Man has inherited from God the
power to do great things. The day
you start to let your mind work
for you, that day will Spiritualism
become "attractive." Not only that,
but it will become an inexhaus-
tible source of peaceful human re-
lationships. And we are led to
say, "We never saw it after this
fashion" (Mark 2:12).

Cora Richmond —(Continued from Page 9)—

I was led by the spirit to become
an ardent student and follower of
the Soul Teachings and spiritual
philosophy, given through the won-
derful mediumship of Cora L. Y.
Richmond. I was brought up among
the Puritans, in the strictest or-
thodoxy, in the State of Con-
necticut.

"When I came to Chicago, I knew
nothing of the philosophy of Spiritu-
alism until I heard a lecture
given by Mrs. Richmond. Later I
became a charter member of the
Church of the Soul and was a faith-
ful follower and worker in the
same for over thirty years."

"Mrs. Richmond's ministrations
as my pastor were the brightest,
happiest and most satisfying of my
entire life, and while I live their
memory shall not die."

"Mrs. Richmond has passed on to
the realm of spirit, doubtless to
continue the work so nobly done
while on this planet."

I first became acquainted with
Mrs. Richmond in 1893, when we
attended the World's Parliament of
Religion, for which a paper had
been prepared by Mrs. Richmond,
but evidently, through prejudice
against Spiritualism, was not read
to that body.

The N. S. A.

At this time, a call had been
sent out to the Spiritualists of the
United States to gather in Chicago,
in the memorial year of the World's
Fair, for the purpose of forming a
National Association. We attended
as a delegate from Philadelphia.
Mrs. Richmond gave the address
of welcome to the visiting Spiritu-
alist, and during the days of the
convention she took a leading part
in the work of the organization, be-
ing then elected Vice President of
that body.

This seemed a little strange, in
view of the fact that Mrs. Richmond
had never been in favor of an or-
ganization of Spiritualists, for in
the first delegate convention in
1865 she and Lizzie Doten, a well-
known Spiritualist worker, publicly
proclaimed the fact that they did
not believe in an organization of
Spiritualists, and left the conven-
tion.

However, her views must have

changed as time went on, because
in 1893 the First Spiritualist
Church, of which she was the pas-
tor, obtained a charter from the
National Spiritualist Association
and held it for several years until
the Church of the Soul was found-
ed, when it was returned with the
statement that, while its officers
were in sympathy with the work
of the National Association, they
felt that the Church of the Soul
was founded on broader lines; and
that, while the Church of the Soul
could include Spiritualism, Spiritu-
alism could not include the
Church of the Soul, in other words,
the lesser could not include the
greater. In spite of this fact the
most cordial relations existed be-
tween Mrs. Richmond and the Na-
tional Association.

A Momentous Life

Mrs. Richmond was one of the
speakers at the various summer
assemblies, and her lectures were
always popular. Her first appear-
ance in "The City of Light" (now
known as Lily Dale Assembly) was
in 1881, since time she has served
it in the capacity of speaker over
and over again.

The life of Mrs. Richmond was
a momentous one. She always
claimed that her education came
directly from spirit life and that
while she was in a trance state
before the public, her own spirit
was being educated by teachers
in spirit life.

In presenting this brief sketch
to our readers, we feel that it is
a duty we owe to Spiritualism to
place on record something that will
stand for all time as a memorial
of the work she accomplished.

Mrs. Richmond passed to spirit
life on Wednesday, Jan. 3, 1923, at
her home in Chicago. The transi-
tion services were held at the beau-
tiful chapel in Graceland Ceme-
tery on Saturday, Jan. 6. Many old
time friends and former members
of the Church of the Soul attended
in spite of the inclemency of the
weather. Dr. George B. Warne de-
livered the address. Thus ends the
life history of one who has been
connected with the movement,
known as Modern Spiritualism, and
as a worker almost from its in-
ception.

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- June 20 - Sept. 12th: Official summer
sessions at Lily Dale Spiritualist
Camp, Brady Lake, Ohio. For 1954
programs write: Della Kingsbury,
Brady Lake, Ohio.
- June 25th to August 2nd: 1954: Official
annual convention of the Connecticut
Spiritualist Camp, Chesterfield, Indiana; for
programs write: Secretary, Maile
Rutledge.
- June 26th-Sept. 6th: Official summer ses-
sion at Camp Silver Belle, Mountain
Springs Hotel, Evansville, Penna. See
Ohio, Ohio.
- June 26th-October 2nd: Seventh annual
session of The Hydeoville Spiritualist
Camp, Hydeoville (Newark) N. Y. for
1954 programs, write: Mrs. Margaret
Lewis, Box 169, Rensselaer, N. Y.
- June 27 - Sept. 5: Annual sessions of
Freeville Spiritualist Assembly, Inc.,
Freeville, N. Y. For 1954 programs
write: President, Elmer W. Alvord,
407 Hector St., Ithaca, N. Y.
- July 1st-Aug. 31st: Lily Dale Assembly,
Lily Dale, N. Y. For 1954 programs,
write: President, William A. Johnson,
Lily Dale, N. Y.
- July 3 - August 26th: Annual summer
sessions of Ohio Spiritualist Camp As-
sociation, Woolley Park, Ashley, Ohio
for 1954 programs, write: Lucy Cre-
gan, secretary, Ohio Spiritualist Camp
Association, Ohio.
- July 3rd-September 6th: Annual sessions
of The Connecticut Spiritualist Camp
Meeting Association, Pine Grove, Con-
necticut. Connecticut: See Lucy Cre-
gan.
- July 4th - August 29th: Annual session
of New Era Spiritualist Camp, Route
No. 2, Box 517, Canby, Oregon. For
1954 programs, write: Howard Cuddeback,
Route No. 2, Box 517, Canby, Oregon.
- July 11-Aug. 29: Annual session of the
Harmony Grove Spiritualist Associa-
tion, Escandido, California; for pro-
grams, write: Sec'y, Route 3, Box 176,
Escandido, California.
- July 31st - August 15th: The 72nd annual
session of the Mississippi Valley
Spiritualist Association at Mt. Pleasant
Park, Clinton, Iowa. For 1954 pro-
gram, write: Edythe B. Meader, Box
236, Tipton, Iowa.
- August 1st-August 29th: The 72nd annual
convention of the Mississippi Valley
Spiritualist Association at Mt. Pleasant
Park, Clinton, Iowa. For 1954 pro-
gram, write: Grace L. Struve, 2423 N.
3rd Street, Clinton, Iowa.
- Aug. 22nd - Sept. 5th: 75th annual ses-
sion of the Spiritualist Camp, Eugene,
Oregon. For 1954 programs, write: sec-
retary, Myra L. Burgess, at Vaughn St.,
Dover'scroft, Oregon.
- Aug. 23rd-Aug. 29th: The Spiritualist
Camp, Ohio. For 1954 programs, con-
tainer: Chesterfield Spiritualist Camp,
Chesterfield, Indiana. For prospectus,
write: Pauline Swann, Chesterfield,
Indiana.
- August 24, 27, 30: Annual Conventions
State Spiritualist Association of Wash-
ington at Edgewood, Washington.
- September 7, 9, 10, 11, 12: The Second
annual session of classes sponsored by
the Institute of Universal Science,
Mountain Springs Hotel, Camp Silver
Belle, Ephraim; for program of courses
write, Institute registrar, Camp Silver
Belle, Ephraim, Penna.
- Jan. 1st-March 31st, 1956: Annual ses-
sion of The Southern Coastwide Spiritu-
alist Camp Meeting Association, Cesa-
tao, Florida. President: Ray E. Wal-
cock.
- January 11-12: Annual convention of The
Spiritual Science Churches, McAlister
Hotel, New York City. For 1954 pro-
gram write: Rev. Glenn Ager, Presi-
dent, Studio No. 1919, Carnegie Hall,
36th & 7th Ave., N.Y.C.

EDUCATION DAY — EDUCATION IS THE GREATEST

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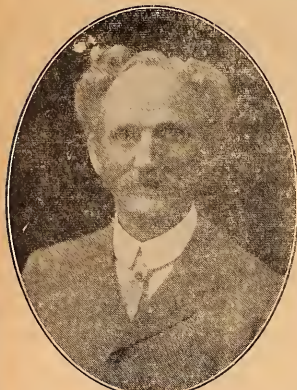
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NOV. 18 - TWO WORLDS ANNIVERSARY - NOV. 18

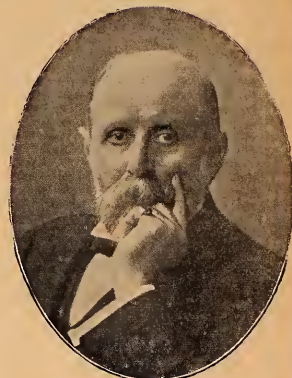
The Organ of Spiritualist Education



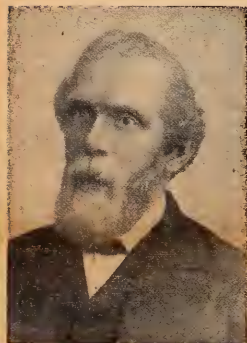
E. W. WALLIS
(1872-99)



EMMA HARDINGE BRITTEN
(1887-92)



J. J. MORSE
(1906-1919)



PETER LEE
(Acting Editor 1898-9)



WILL PHILLIPS
(1899-1906)



TWO WORLDS EDITORS PAST AND PRESENT



E. W. OATEN
(1919-45)



ERNEST THOMPSON
(Present Editor)

THE SPIRITUALISTS' NATIONAL UNION APPEALS

TO ALL SPIRITUALISTS
to take advantage of the National Education Scheme
TO ALL CHURCH COMMITTEES
to form Beginners' Classes and Discussion Groups

TO ALL WORKERS
to Study for the S.N.U. Diplomas

CORRESPONDENCE COURSES

SPEAKERS' 'B' DIPLOMA COURSE

A. The Teachings of Spiritualism.
B. The Promises of Spiritualism.
Two Periods for 10/- each.
E. E. Phillips, 50, Renshall Road, Leyton, London, E.10.

SPEAKERS' 'A' DIPLOMA COURSE

A. Science of Spiritualism.
B. History of Spiritualism.
C. Philosophy of Spiritualism.
D. Religion of Spiritualism.
Period one year for 10/-
P. W. Kneen, 7, Zulia Road, Mapperley Park, Nottingham.

OFFICERS' 'C' DIPLOMA COURSE

A. Church Organisation.
B. Church Activities.
Period 8 weeks for 10/-
R. E. Phillips, Spiritualists' National Union, 12, Tib Lane, Manchester 2.

CHURCH

CHURCH BEGINNERS' CLASSES
Harry Palmer, D.S.N.U., 490, Radcliffe, Lane, Weymouth.

CHURCH DISCUSSION GROUPS

M. W. Jones, 14, Belgrave Road, E. Grosvenor, Bath, Somerset.

MEDIUM 'S' 'V' DIPLOMA COURSE

A. The Seven Principles.
B. Mediumship.
Period 6 months for 10/-
H. Thompson, 28, Appleton Gardens, Walkerville, Newcastle-on-Tyne 6.

HEALERS' 'D' DIPLOMA COURSE

A. Anatomy of the Body.
B. Theory of Psychic Healing.
C. Practice of Psychic Healing.
Period one year for 10/-
H. Thompson, 28, Appleton Gardens, Walkerville, Newcastle-on-Tyne 6.

MEMBERS' POPULAR COURSE

A. Teachings of Spiritualism.
B. Promises of Spiritualism.
Period 10 weeks for 10/- each.
E. E. Phillips, 50, Renshall Road, Leyton, London, E.10.

CLASSES

EVANGELISM EDUCATION SCHEME
Miss G. M. Halliday, 28, Musgrave Place, Free School Lane, Halifax, Yorks.

GENERAL ENQUIRIES

H. Thompson (National Education Secretary), 50, Two Worlds, 18 Corporation Street, Manchester 4.

OVERSEAS EDUCATIONAL ORGANISERS

CANADA: W. C. Partridge, 376, Kewatin Avenue, Toronto, 12, Ontario

AUSTRALIA: H. A. Montgomery, 77, The Street, Ashford, Melbourne

N.W. AFRICA: Rev. J. Ousa Stephens, First Lower End, Dikover, Gold Coast.

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The Lyceum Department have a special scheme of their own for the education of children.

Youth

Between the ages of 15 and 30, thousands of Lyceum trained youths have drifted out of our movement in past years. The need to fill this important gap is a great one, and we have not yet successfully catered for it.

It has been realised in view of the special problems and demands of Youth between these ages, that it is necessary to establish Youth Clubs on the widest possible basis, in order to attract, hold, and gently direct the attention of young people towards the study of Spiritualism. This is one of the most difficult aspects of Spiritualist education, and demands *specialised* treatment. This is also in the hands of the Lyceum Department.

Beginners

The great majority of people who enquire into Spiritualism are adults. To cater for the enquirer there are about 300 S.N.U. Churches in Great Britain which provide demonstrations of mediumship at least once per week. Many churches offer facilities for private and group sittings during the week so that the enquirer can be given the fullest opportunity of obtaining the evidence necessary for full conviction of the truth of human survival.

As soon as possible the enquirer should be persuaded to become a Spiritualist and join the local church.

All members are expected, however, to accept "The Seven Principles of Spiritualism" and therefore it is only fair that the prospective member should understand the religious principles he is accepting and acquire a rudimentary knowledge of the phenomena of Spiritualism.

To achieve this all beginners should be persuaded to take a course of at least eight lectures, the first four on Phenomena and Mediumship, and the last four on the Seven Principles and the Spirit World. These lectures, based on the S.N.U. "Beginners' Course" lectures could be run in continuous session at the class, to constantly cater for new members.



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Spiritualism is a religion because a higher and more enlightened view of human existence has been revealed, pointing to a fuller way of life, arising from the additional knowledge provided by the spirit people of the life after death. Spiritualists accept the following religious principles, but allow each member full freedom of their interpretation.

THE SEVEN PRINCIPLES OF SPIRITUALISM

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Communion of Spirits and the Ministry of Angels.
4. The Continuous Existence of the Human Soul.
5. Compensation and Retribution hereafter for all the Good and Evil deeds done on Earth.
6. Personal Responsibility.
7. Eternal Progress open to every Human Soul.

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The Week-End School

The District Centre should also organise Week-End Schools to stimulate the growth of discussion groups in every church. Each month a church should be selected, or a small group of churches, and speakers sent out to hold a Four Session School. Local arrangements could be made by the church committee, which should arrange publicity, booking of hall, etc. Four subjects should be chosen, covering both the teachings and phenomena of Spiritualism and lectures given say at 3-5 p.m. and 6-8 p.m. on the Saturday, and 11-1 p.m. and 3-5 p.m. on the Sunday, concluding with Evening Service at 6-30 p.m. Literature should be sold at these meetings by the District Literature Agent. The District Education Secretary should supervise the general arrangements. Once the smaller churches have experienced and realised the value of discussions in this way, they will soon be keen to organise their own.

The Worker

Our workers should be properly prepared and trained, so that they can qualify for the responsibilities they undertake in the various spheres of public work in our Movement. The Union should be satisfied that those who represent Spiritualism know their job. The medium should be properly developed and tested. The healer should understand his science. The speaker should know his subject. The official should be trained in organisation.

(Continued on page 1024, col. 3)

Leading Spiritualist Authors

(COMPRISING A MODERN SPIRITUALIST LIBRARY)

(All prices include postage)

ARTHUR FINDLAY

- On the Edge of the Etheric.** This book supplies the key to the mystery of death and introduces the reader to a conception of the etheric world where the spirit people live. All investigators should read this book. 5s. 4d.
- Rock of Truth.** This is one of the great classics of Spiritualist literature and contains a modern presentation of the philosophy of rational Spiritualism by one of the greatest authors on the subject. 10s. 5d.
- The Unfolding Universe.** This is claimed to be the author's greatest book, and in it Spiritualism is raised to a new rational and scientific level by disclosing what is false in religion and revealing what is true. He gives a grand and comprehensive picture of the universe as it is unfolding to us in the light of the revelations of Spiritualism. 13s. 4d.
- Psychic Stream.** The source and growth of the Christian faith from the outlook of a Spiritualist. An indispensable book to all students of religion. 15s. 10d.
- Curse of Ignorance.** History of the human race from the Spiritualist point of view. The past follies and achievements of man are recorded so that lessons can be learned and provide a guide for present and future generations to the right way of thinking and living. (2 volumes) each 15s. 10d.

W. H. EVANS

- A New Heaven.** This well-known writer has collated all the important knowledge concerning the nature of life in the Spirit World, from the most reliable sources in the entire literature of Spiritualism. Here in one volume is presented the most authentic accounts, through some of the most famous mediums who have been used for this purpose, during the first hundred years of Modern Spiritualism. It contains a treasure of information concerning life after death. 9s. 11d.
- Spiritualism for the Busy Man.** This is the story of Modern Spiritualism expressed in the cultured style of this writer, and presents the whole case for survival in a short concise manner for those whose time is limited. 2s. 9d.

HORACE LEAF

- What Mediumship is.** A practical treatise on how to develop mediumship by an expert with a world-wide reputation as lecturer and demonstrator. 6s. 4d.
- Southern Cross.** During a tour through Australia, New Zealand and Tasmania the author witnessed much of interest to the student of the occult, and a great deal of a wide and varied nature that will appeal to the general reader. When anything very unusual or bizarre is mentioned the author has, as far as possible, published signed and attested documents in support of them, thus giving precision to his statements. 13s. 3d. reduced to 5s. 8d.

HARRY BODDINGTON

- University of Spiritualism.** No Spiritualist should be without this most comprehensive and instructive book on all aspects of psychical phenomena and mediumship. 15s. 10d.
- Secrets of Mediumship.** The development of psychic faculties scientifically explained. Valuable advice is offered to beginners on all aspects of mediumship, showing the pitfalls to be avoided, as well as ideals to be attained. 7s. 9d.
- Materialisations.** This is a complete text book on materialisations and will prove to be of the greatest value to all students of psychical phenomena. 5s. 3d.

MAURICE BARBANELL

- Power of the Spirit.** The author, with almost 30 years experience in psychic phenomena, describes the most outstanding manifestations of spirit power with some of the best mediums, at home and abroad, together with a penetrating analysis of the implications of these phenomena, and showing how they shed a new light on man's spiritual constitution and destiny. 8s. 9d.
- They Shall be Comforted.** This book is specially written for those who have been recently bereaved, and who wish to make enquiries into Spiritualism. All who contemplate a sitting with a medium should read this first. 5s. 3d.
- Case of Helen Duncan.** Story and implications of the trial of Helen Duncan, the well-known materialisation medium. 5s. 4d.

REV. G. DRAYTON THOMAS

- In the Dawn Beyond Death.** Those who hunger for reality will turn with relief from the guesses of philosophy, the material preoccupations of science and the controversies of religious sects, to read actual experiences of people speaking from the realm so shortly to be ours. In these reports we shall note how present life influences future prospects, and we may infer the splendour of our destiny, the responsibility of our choice. 4s. 3d.
- Beyond Life's Sunset.** A book full of information about life in the Spirit World communicated by those who live there. One of the best books on the subject which has ever been printed. 4s. 3d.
- Some New Experiences of Human Survival.** This book will appeal equally to the cool judgment of logical minds and to the enquirers who long for "the sound of a voice that is still." It contains book tests and newspaper tests which furnish remarkable evidence. 7s. 9d.

GERALDINE CUMMINS

- Childhood of Jesus.** This is a daring reconstruction of the first twenty years of the life of Jesus. A period which up till now has been shrouded in mystery. It will be an inspiration to those who in their teachings, try to make the gospels live. 9s. 10d.
- Method of Jesus.** Describes the life of Jesus during his early adult years. The theme

BLIND HORSE HELPS PROVE SURVIVAL

Medium "finds" lost article

A BLIND HORSE WAS INSTRUMENTAL IN PROVIDING PROOF OF SURVIVAL IN ONE CASE RECENTLY WHEN A FATHER IN SPIRIT MENTIONED IN EVIDENCE THAT HE HAD KEPT HORSES: ONE OF THEM WAS BLIND.

Another recipient at the same meeting was told where she would find an article for which she had been searching. The information subsequently proved correct.

The demonstrator at this meeting was the well-known London clairvoyant, Taylor Ineson, who was appearing at the Godalming National Spiritualist Church during a recent week-end.

All Correct

To the lady whose father had kept the blind horse, Ineson also gave his name, George, and correctly transmitted the information that the recipient had been visiting a patient in hospital who was then on the way to recovery.

The medium also gave the names Annie, Hilda, and Betsy, and mentioned a Dr. Reynolds.

All the information was placed by the recipient.

Lost and Found

Another lady was told:

"You have been clearing out some drawers, but you haven't found what you were looking for."

"Quite right," was the reply.

"Well look under the

THE S.N.U. EDUCATION SCHEME

(Contd from page 1022),

For the *medium* there is a special course of twenty-five lessons covering the teachings and phenomena of Spiritualism. An examination is prescribed, which must be passed before the S.N.U. "Medium's Diploma" is granted.

A three part course covering forty-eight lessons is now available for the *healers*. The first part deals with the anatomy of the human body, the second part with the theory of psychic healing, and the third part instructs the student in the practical application of healing.

For the *speaker* there is a special three year course, covering "The Teachings and Phenomena of Spiritualism" (First Year); "The History and Science of Spiritualism" (Second Year); "The Philosophy and Religion of Spiritualism" (Third Year).

An examination in the subjects of the first year course is prepared each year for those speakers wishing to qualify for the speakers' "B" diploma, but those wishing to obtain the "A" Diploma must pass the examinations covering the second and third year courses.

Finally there is a six months' course covering "Church Organisation and Administration" for those who wish to qualify for the Church *Officer's* Diploma.

Church officials should encourage their local workers to qualify for the S.N.U. diplomas and gradually we will not have to rely upon spasmodic and unorganised work executed on parochial standards. We will have an efficiently trained body of workers in whose work we can have the utmost confidence when recommending it to our friends, and other enquirers.

Literature

So far, the emphasis in this scheme has been upon education by the spoken word. Equally potent is the power of the written word. Our weekly journal, *Two Worlds*, our pamphlets and books, can do their silent work and enrich our knowledge of Spiritualist science, philosophy and religion. Every Group, Circle, Committee, and Council should realise the propaganda and educational value of the printed word, and should regard the sale and distribution of literature as a most important department of Spiritualist activity. Each Church and District Council should have a Literature Agent; each Literature Agent should maintain a stock of psychic newspapers, pamphlets, and books for display at every public service or meeting. Consideration should also be given to those who cannot afford to purchase many books, and therefore churches and societies should start suitable Lending Libraries. Special terms can be obtained from the Two Worlds BOOKSHOP for the delivery of complete Libraries at £5, £10, £15, £20, £25. (See *Two Worlds* for Book Lists).

The Value of Education

The above comprehensive scheme has now been completed and is in operation. Let us take advantage of it.

(Taken from Jan. 27, 1923, issue
of "Progressive Thinker")

CORA L. V. RICHMOND is perhaps, next to Andrew Jackson Davis, the most universally known worker in the ranks of Spiritualism. She was born on April 21, 1840, near Cuba, **●** Y. Her father was David W. Scott, and her mother Lodensa But-

CORA L. V. RICHMOND in HER 83rd YEAR, PASSES to the HIGHER LIFE. A WILLING and OBEDIENT INSTRUMENT of HEAVEN WHO FOUGHT for LIBERTY and for the FREEDOM of HUMAN BODIES.

AT the AGE of 11 SHE HEARD "THE VOICES" and HEEDED the CALL.

future attention. Undisturbed, with a calm dignity, she presented her message, elaborating it in numerous discourses in accordance with the definite plan of her spirit guides.

"The irrefutable power of her logic, the beautiful eloquence of her oratory, and the no less potent sympathy of her plea, aroused not merely the intellectual faculties, but the spiritual nature of man."

July 3 - August 26th: Annual summer sessions of Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio. Secretary, Lucy E. Cress.

July 4th - August 29th: Annual season of New Era Spiritualist Camp, Route No. 2, Box 517, Canby, Oregon; for 1934 programs, write: Howard Cudaquac, Route No. 2, Box 517, Canby, Oregon.

July 11-Aug. 29: Annual season of the Harmony Grove Spiritualist Association, Escondido, California; for programs, write: Sec'y, Route 3, Box 179, Escondido, California.

July 31st - August 15th: The 72nd annual session of Temple Heights Spiritualist Camp, Northport, Maine; for 1934 programs, write: Edythe B. Meader, Box 226, Toga, Maine.

August 1st-August 29th: The 72nd annual convocation of the Mississippi Valley Spiritual Association at Mt. Pleasant Park, Clinton, Iowa. For 1934 programs, write: Grace L. Struve, 2423 N. 3rd Street, Clinton, Iowa.

Aug. 22nd - Sept. 5th: 76th annual session Emma Spiritualist Camp, Kewanee, Maine. For 1934 programs, write: see: Dover-Foxcroft, Maine.

Aug. 23rd-Aug. 29th: The Spiritualist Episcopal Institute; study courses, classes; Chesterfield Spiritualist Camp, Chesterfield, Indiana; for prospectus, write: Pauline Swann, Chesterfield, Indiana.

August 26, 27, 28: Annual Convention State Spiritualist Association of Washington at Edgewood, Washington.

September 7, 8, 9, 10, 11, 12: The Second annual session of classes sponsored by the Institute of Universal Science, Mountain Springs Hotel, Camp Silver, write, Ephrata, Penna.

Jan. 1st-March 31st, 1935: Annual session of The Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Florida; President: Ray B. Bangcock.

January 11-12: Annual convention of The Spiritual Science Churches, Metropolitan Hotel, New York City. For information, write: Rev. Glenn Argo, President, Studio No. 1010, Carnegie Hall, 5th & 7th Ave., N.Y.C.

A Momentous Life

Mrs. Richmond was one of the speakers at the various summer assemblies, and her lectures were always popular. Her first appearance in "The City of Light" (now known as Lily Dale Assembly) was in 1881, since time she has served it in the capacity of speaker over and over again.

The life of Mrs. Richmond was a momentous one. She always claimed that her education came directly from spirit life and that, while she was in a trance state before the public, her own spirit was being educated by teachers in spirit life.

In presenting this brief sketch to our readers, we feel that it is a duty we owe to Spiritualism to place on record something that will stand for all time as a memorial of the work she accomplished.

Mrs. Richmond passed to spirit life on Wednesday, Jan. 3, 1923, at her home in Chicago. The transition services were held at the beautiful chapel in Graceland Cemetery on Saturday, Jan. 6. Many old-time friends and former members of the Church of the Soul attended in spite of the inclemency of the weather. Dr. George B. Warner delivered the address. Thus ends the life history of one who has been connected with the movement known as Modern Spiritualism, and as a worker almost from its inception.

I first became acquainted with Mrs. Richmond in 1893, when we attended the World's Parliament of Religion, for which a paper had been prepared by Mrs. Richmond, but evidently, through prejudice against Spiritualism, was not read to that body.

The N. S. A.

At this time, a call had been sent out to the Spiritualists of the United States to gather in Chicago, in the memorial year of the World's Fair, for the purpose of forming a National Association. We attended as a delegate from Philadelphia. Mrs. Richmond gave the address of welcome to the visiting Spiritualists, and during the days of the convention she took a leading part in the work of the organization, being then elected Vice President of that body.

This seemed a little strange, in view of the fact that Mrs. Richmond had never been in favor of an organization of Spiritualists, for in 1865 she and Lizzie Doten, a well-known Spiritualist worker, publicly proclaimed the fact that they did not believe in an organization of Spiritualists, and left the convention. However, her views must have

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(P-383)



NEED OF OUR MOVEMENT — NOVEMBER 18

J. J. MORSE, A PIONEER OF EDUCATION

J. J. MORSE was a pioneer of Spiritualist education. Outstanding among his many valuable contributions in this direction was the founding of the *Lyceum Banner*, which provided the Lyceum Movement, (a Spiritualist educational movement for children) with an organ capable of giving it leadership and strength.

As a trance lecturer he was one of the greatest the Movement has ever known. He delivered about five thousand addresses over a period of fifty years.

For thirteen of these years he was Editor of *The Two Worlds* and his inspired writings had the effect of raising the spiritual and intellectual standards of Spiritualism.

Poverty

Morse was born in London on October 1st, 1848. By the time he was nine years old he had lost both his parents and was dependent upon relatives for his subsistence. At an early age, having had little education, he found employment as a messenger at the Greenwich office of the London and District Telegraph Company. Later, in 1862, he was employed as a sailor on a collier brig of Whitby. A year later, while working in the hold of this ship, a huge piece of timber fell heavily on the back of his head and he was knocked down unconscious.

He was discharged and so he made his way back to London with only sixpence in his pocket. His friends wrongly accused him of abandoning his ship and they turned their backs upon him.

During the following six months he was under the care of the Urban Infirmary. No doubt these experiences had their psychological effects and were probably the determining influences which caused the mediumistic faculty to appear a year or two later.

Spiritualism

A very minor incident linked him with the Spiritualist Movement. He had called at a shop kept by Mrs. Hopps (mother of the Rev. John Page Hopps, the celebrated Unitarian minister) in order to have a button sewn on his suit. As he entered the shop Mrs. Hopps was talking to a lady about Spiritualism and young Morse became interested. She loaned him two books on the subject, written by her son, and after reading them he decided to investigate.

Mrs. Hopps advised him to visit Mr. Cogman, a medium living in Whitechapel where at his first seance he became entranced.

On the following day he was impelled to write and experienced a controlling influence coming over him. The spirit message exhorted him to investigate the subject and become a medium.

At his next seance he was controlled again and with closed eyes opened a Bible at the fourteenth chapter of *Romans*, and after declaiming the first verse delivered a lecture lasting some forty minutes. Soon he became convinced of the truth of human survival.

Trance Addresses

In October, 1869, he began giving seances for Mr. James Burns at the Spiritualist Institution in London, records of which appeared in *The Medium and Daybreak* each week, and occasionally in *The Spiritualist*.

He was also employed as assistant to Mr. Burns on the staff of his paper and held this position for nearly three years.

J. J. Morse was famous for his trance addresses, a collection of which were published under the title *Practical Occultism*, and which are still available.

His other addresses were published in booklet form under the titles, *Immortality, A Spirit's View of Reincarnation, The Enigma of Death, Spirit Life and Labour, God's Mightiest Angel, Three Aspects of the Great War, Hints to Enquirers into Spiritualism, Modern Spiritualism, Its Religious Value and Ethical Importance*. His first public trance address took place on April 21st, 1870, in St. John's Hall, Clerkenwell, London, and the event was a complete success.

By August 1872, he had become a professional exponent, his chief control being Tien-Sien-Tie, formerly a Chinese mandarin of the second class during his life on Earth. Another important guide was "The Strolling Player." The wisdom and philosophy of the former became well known throughout the movement and attracted many intellectuals, whilst the witty remarks of the latter made him a favourite everywhere.

Visits to America

At a seance in October 1871, Miss Lottie Fowler prophesied that he would cross the Atlantic within three



REV. JOHN PAGE HOPPS

His books introduced

J. J. Morse to Spiritualism

SPIRIT TEACHINGS

By Stainton Moses

The night of ignorance is fast passing away. The shackles which priestcraft has hung around struggling souls shall be knocked off; and in place of fanatical folly and ignorant Pharisaism and misty speculation you shall have a reasonable religion and a Divine Faith. You shall have richer views of God, truer notions of your duty and destiny; you shall know that they whom you call dead are alive amongst you; living, as they lived on earth, only more really; ministering to you with undiminished love; animated in their unwearied intercourse with the same affection which they bore to you whilst they were yet incarnate.

★ ★ ★

Diplomas Awarded

At the last meeting of the S.N.U. National Council the following exponents were awarded S.N.U. Diplomas. (Speakers "A", and "B", Mediums "C")
Mr. William Ogden Wyke, "C"; Mrs. Gertrude Constance Clements, Wembley, "B"; Mr. Alec Herbert Leary, Nottingham, "A"; Mrs. Alice C. F. Richins, Cardiff, "C".

Certificates of recognition were granted to the following:
Mr. Daniel Joseph, Malaya; Mrs. Harriet Theaker, Leeds; Mr. Harry Pope, Ton Pentre; Mr. Laurie Sayers, Portsmouth; Mr. Derek P. Everitt, Sheffield; Mrs. Ethel May Halliwell, Blackpool; Miss C. N. Paxton, Birmingham; Mrs. K. D. Adamson, Watford; Mrs. E. M. Baker, Chesham; Mrs. F. Cuff, Woodford Green; Miss Ida Dayre, West Harrow; Mrs. Ethel Hanson, Edmonton; Mrs. Doris Thompson, Thornton Heath; Mrs. May Saunders, Margate; Mrs. Teresa Shaw, Salford; Miss Z. Brewer, Wakefield; Mrs. Nellie Woodhead, Keighley; Mrs. Susan Hall, Bradford; Mrs. Mary Cowie, Glasgow; Mrs. Mary Hay, Alloa; Mr. F. W. Hayward, Sheffield; Mrs. Rose Kennerley, Doncaster; Mrs. Carrie Airdley, Bradford.

years. On October 15th, 1874, he sailed from Liverpool to fulfil a lecture tour in the United States where he had some very remarkable experiences with the leading physical mediums of that country. One sitting in New York with Dr. Slade, the celebrated slate writing medium, is worth recording.

Dr. Slade, Mr. Hermance and Mr. Morse were the only persons present at the sitting. After seating themselves at the table in the centre of the room, they placed their feet upon the feet of Dr. Slade. A chip of slate pencil was then bitten off and placed upon the slate, which they had previously assured themselves was perfectly clean. With his right hand Dr. Slade held the slate under the table, his left being in full sight upon the top. A brief salutation, written upon the slate, was then received from Dr. Slade's departed wife. At the same time, hands, those of "Owosso", an Indian chief, tapped their knees.

Slate Writing

Then an ordinary accusation was produced and examined. Dr. Slade with one hand put this under the table and directly exclaimed that it was being violently pulled. Presently the keyboard was pulled out and buried across the room. After it was replaced several airs were played, and "Home, Sweet Home" was rendered exquisitely as a finale. The slate was again used, and this time quite a noticeable feature was introduced. Upon passing the slate under the table it was taken from Dr. Slade's hand and held up above the edge of the table at the opposite end to where he was sitting. Their feet were still upon his, and at the same time, his right hand being free, he brought it up to their view. His two hands were thus in sight. After that the slate was held up on the head of Mr. Hermance, and while in that position the scrap of pencil upon it wrote as follows:—"God bless all noble souls who work for this glorious gospel."

The Lyceum Banner

During his visit to the States he took the opportunity of meeting Andrew Jackson Davis, the founder of the Harmonical Philosophy of Spiritualism and the Children's Progressive Lyceum.

In New York he obtained a picture of his spirit guide, Tien-Sien-Tie, from the spirit artist Mr. Walter Anderson.

On his return from America he became associated with Mr. E. Dawson Rogers, Editor of *Light*, and was appointed associate editor in 1880, holding that position for about two years.

In 1885, he sailed again for the U.S.A. and stayed four years touring the Eastern and Western States.

Returning once more to England he settled down in Liverpool and turned his attention to the Lyceum Movement, founding *The Lyceum Banner* in 1890, which became the chief organ of the British Spiritualists' Lyceum Movement, an organisation for educating children in the teachings of Spiritualism. Eight years later he was elected President of the Spiritualists' National Federation.

"Two Worlds"

At the turn of the century he sailed for Australia on a six months' engaging tour with the Victorian Association of Spiritualists (1902). In the following year he was back again in the States and was appointed Editor of *The Banner of Light*, Boston, Mass., holding this position until August 1905.

Back in England in the autumn of 1905 he resumed his lectures to the English Societies, then in 1906 he succeeded Mr. Will Phillips as Editor of *The Two Worlds* which post he held until his passing on the 19th February, 1930. His editorials and articles were spirit inspired and always of great educational value, shedding new light on many of the more difficult aspects of the science and philosophy of Spiritualism.

He continued to take an increasing interest in the education of children and did much valuable work for the Lyceum Movement, occupying the Presidential Chair of that organisation. Loyal to the true teachings of Spiritualism, he zealously protected them from the encroachment of foreign ideologies, particularly Reincarnation.

For fifty years he spread the knowledge of Spiritualism by the spoken and written word wherever he travelled. Whether writing or lecturing, the spirit people poured through their chosen instrument a philosophy which has had a profound effect upon the whole of society, and even the orthodox churches have had to modify their views as an indirect result of his labours.

He was one of the "Old Guard" of Spiritualism and the Movement has never had a more sincere advocate.

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CAMP bids you welcome
hope you can spend your
with us.

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et Lewis, Hydesville Spiritualist
9, Rensselaer, N. Y. (P-384)



REV. MARGARET LEWIS

I was led by the spirit to become
an ardent student and follower of
the Soul Teachings and spiritual
philosophy, given through the won-
derful mediumship of Cora L. V.
Richmond. I was brought up among
the Puritans, in the strictest or-
thodoxy, in the State of Con-
necticut.

"When I came to Chicago, I knew
nothing of the philosophy of Spir-
itualism until I heard a lecture
given by Mrs. Richmond. Later I
became a charter member of the
Church of the Soul and was a faith-
ful follower and worker in the
same for over thirty years.

"Mrs. Richmond's ministrations
as my pastor were the brightest,
happiest and most satisfying of my
entire life, and while I live their
memory shall not die.

"Mrs. Richmond has passed on to
the realm of spirit, doubtless to
continue the work so nobly done
while on this planet."

* * *

I first became acquainted with
Mrs. Richmond in 1893, when we
attended the World's Parliament of
Religion, for which a paper had
been prepared by Mrs. Richmond,
but evidently, through prejudice
against Spiritualism, was not read
to that body.

The N. S. A.

At this time, a call had been
sent out to the Spiritualists of the
United States to gather in Chicago,
in the memorial year of the World's
Fair, for the purpose of forming a
National Association. We attended
as a delegate from Philadelphia.
Mrs. Richmond gave the address
of welcome to the visiting Spiritual-
ists; and during the days of the
convention she took a leading part
in the work of the organization, be-
ing then elected Vice President of
that body.

This seemed a little strange, in
view of the fact that Mrs. Richmond
had never been in favor of an or-
ganization of Spiritualists, for in
the first delegate convention in
1865 she and Lizzie Doten, a well-
known Spiritualist worker, publicly
proclaimed the fact that they did
not believe in an organization of
Spiritualists, and left the conven-
tion.

However, her views must have

changed as time went on, because
in 1893 the First Spiritualist
Church, of which she was the pas-
tor, obtained a charter from the
National Spiritualist Association
and held it for several years until
the Church of the Soul was found-
ed, when it was returned with the
statement that, while its officers
were in sympathy with the work
of the National Association, they
felt that the Church of the Soul
was founded on broader lines; and
that, while the Church of the Soul
could include Spiritualism, Spirit-
ualism could not include the
Church of the Soul, in other words,
the lesser could not include the
greater. In spite of this fact the
most cordial relations existed be-
tween Mrs. Richmond and the Na-
tional Association.

A Momentous Life

Mrs. Richmond was one of the
speakers at the various summer
assemblies, and her lectures were
always popular. Her first appear-
ance in "The City of Light" (now
known as Lily Dale Assembly) was
in 1881, since time she has served
it in the capacity of speaker over
and over again.

The life of Mrs. Richmond was
a momentous one. She always
claimed that her education came
directly from spirit life and that,
while she was in a trance state
before the public, her own spirit
was being educated by teachers
in spirit life.

In presenting this brief sketch
to our readers, we feel that it is a
duty we owe to Spiritualism to
place on record something that will
stand for all time as a memorial
of the work she accomplished.

Mrs. Richmond passed to spirit
life on Wednesday, Jan. 3, 1923, at
her home in Chicago. The transi-
tion services were held at the beau-
tiful chapel in Graceland Ceme-
tery on Saturday, Jan. 6. Many old-
time friends and former members
of the Church of the Soul attended
in spite of the inclemency of the
weather. Dr. George B. Warne de-
livered the address. Thus ends the
life history of one who has been
connected with the movement,
known as Modern Spiritualism, and
as a worker almost from its in-
ception.

June 26th-October 3rd: Seventh annual
season of The Hydesville Spiritualist
Camp, Hydesville (Newark) N. Y.; for
1954 programs, write: Rev. Margaret
Lewis, Box 169, Rensselaer, N. Y.

June 27 - Sept. 5: Annual sessions of
Freeville Spiritualist Assembly, Inc.,
Freeville, N. Y. For 1954 program,
write: President, Elmer W. Alvord,
407 Hector St., Ithaca, N. Y.

July 1st-Aug. 31st: Lily Dale Assembly,
Lily Dale, N. Y.; For 1954 programs,
write: President, William A. Johnson,
Lily Dale, N. Y.

July 3 - August 26th: Annual summer
sessions of Ashley Spiritualist Camp As-
sociation, Woolley Park, Ashley, Ohio;
for 1954 program, write: Lucy E. Creas-
ap, secretary, Box 99, Ashley, Ohio.

July 3rd-September 5th: Annual sessions
of The Connecticut Spiritualist Camp
Meeting Association, Pine Grove, Nan-
tic, Connecticut; Sec'y: Alice M.
Dayton.

July 4th - August 29th: Annual season
of New Era Spiritualist Camp, Route
No. 2, Box 517, Canby, Oregon; For 1954
programs, write: Howard Cudaback,
Route No. 2, Box 517, Canby, Oregon.

July 11-Aug. 29: Annual season of the
Harmony Grove Spiritualist Associa-
tion, Escondido, California; for pro-
grams, write: Sec'y, Route 3, Box 178,
Escondido, California.

July 31st - August 15th: The 72nd annual
session of Temple Heights Spiritual
Camp, Northport, Maine; for 1954 pro-
gram, write: Edythe B. Meader, Box
236, Togus, Maine.

August 1st-August 29th: The 72nd annual
convocation of the Mississippi Valley
Spiritual Association at Mt. Pleasant
Park, Clinton, Iowa. For 1954 pro-
grams write: Grace L. Struve, 2423 N.
3rd Street, Clinton, Iowa.

Aug. 22nd - Sept. 5th: 78th annual ses-
sion Etna Spiritualist Camp, Etna,
Maine. For 1954 programs, write: se-
cretary, Myra L. Burgess, 41 Vaughn St.,
Dover-Foxcroft, Maine.

Aug. 23rd-Aug. 29th: The Spiritualist
Episcopal Institute; study courses,
classes; Chesterfield Spiritualist Camp,
Chesterfield, Indiana; For prospectus,
write: Pauline Swann, Chesterfield,
Indiana.

August 26, 27, 28: Annual Convention
State Spiritualist Association of Wash-
ington at Edgewood, Washington.

September 7, 8, 9, 10, 11, 12: The Second
annual session of classes sponsored by
the Institute of Universal Science,
Mountain Springs Hotel, Camp Silver
Belle, Ephrata; for program of course
write, Institute registrar, Camp Silver
Belle, Ephrata, Penna.

Jan. 1st- March 31st, 1955: Annual sea-
son of The Southern Cassadaga Spirit-
ualist Camp Meeting Association, Cas-
adaga, Florida; President: Ray B. Bab-
cock.

January 11-12: Annual convention of The
Spiritual Science Churches, McAlpin
Hotel, New York City; For informa-
tion write: Rev. Glenna Argos, Presi-
dent, Studio No. 1010, Carnegie Hall,
36th & 7th Ave., N.Y.C.

Significant Facts on Lincoln and his
Emancipation Proclamation

Every psychic researcher must admit that EMMA HARDINGE BRITTEN was probably the best informed and most reliable historian of the Spiritualist movement during the 19th century. She published two volumes of 556 and 565 pages in 1869 and 1884. Later she founded and edited the TWO WORLDS magazine in London.

" MODERN AMERICAN SPIRITUALISM (565 pages)

Published by Colby & Rich, Boston, 1869"

By Emma Hardinge

and

✓ "NINETEENTH CENTURY MIRACLES (556 pages)

or

Spirits and Their Work in Every Country on Earth

A Complete Historical Compendium
of the Great Movement Known as

Modern Spiritualism

by

Emma Hardinge Britten,

Author of (6 other books as listed)

Published by Lovell & Co. New York, 1884 "

Emma Hardinge was married in 1877 in
England, her native country, to Wm. Britten.

She lectured extensively in the United States
after the Civil War and in 1887 founded and
until 1892 edited THE TWO WORLDS, of London.

Speaking with the Dead: THE FOX SISTERS

BY JEANNE MACKIN



DEPARTMENT OF RARE BOOKS, SPECIAL COLLECTIONS AND PRESERVATION, UNIVERSITY OF ROCHESTER LIBRARIES

The Fox family's cabin at Hydesville

Imagine a cold winter night in Hydesville, a town in upstate New York so small that most maps ignore it. Imagine the wind howling through a rustic cabin, the blackness of night without electric light, the deep quiet of a late winter evening without cars or television or radio. Now imagine in that windy, dark cabin two young farm girls, Maggie and Katie Fox, daughters of an unhappy mother who finds consolation in the ecstasy of evangelical religion and a father who finds his consolation in alcohol; and imagine that on the evening of March 31, 1848, the separation between the world of the living and the world of the dead is not as firm as some might believe—so thin is the veil, in fact, that those two worlds can speak to each other.



Maggie, Katie, and Leah Fox

Thus began what is known today as the American Spiritualist movement.

On that March night, Maggie, eleven years old, and Katie, eight, were awakened by... knockings, they said, except there was nobody at the door, no branches hitting the windows. From their bed, Maggie and Katie watched their father race to and fro, trying to discover the source of the mysterious midnight noises.

Finally, according to chroniclers of the time, the sisters announced, "It's Mr. Splitfoot! See! He answers!" They snapped their fingers, and the sound knocked back in response. Mrs. Fox, convinced that her daughters had found a way to speak with the dead, fell to her knees.

Soon enough, the entire neighborhood gathered in the Fox cabin, and Maggie and Katie knocked out answers to questions posed by astounded friends. According to transcripts of this first Fox séance, the questions were easily answered: how many children did Mrs. Jones have? What age was Billy when he died? What was the source of Matthew's ailment?—things that neighbors already knew about each other. But soon the sisters grew more adventurous. Using the "Spirit Alphabet" (one knock for "A," two knocks for "B," etc.), they

encouraged Mr. Splitfoot to knock out the story of a murder that had taken place earlier in the cabin. A peddler had disappeared, and there had been rumors in town for several years. Maggie and Katie brought those rumors to life with a lurid and painstakingly spelled-out story of a bloody ax and a body in the cellar. Later the cellar was dug out until it flooded, and no body was found. But in one of the many strange twists in the story of the Fox sisters, fifty-four years later human bones and a peddler's tin box were found in that cellar, giving belated credence to the story.

For fifty years skeptics tried to discover the true source of those knockings. Maggie herself revealed, in disillusioned middle age, that the first sounds had been made by tying strings to apples and dropping them out of bed onto the cabin's

bare wooden floor. But, she said, she and Katie then devised a system of cracking their toes and other joints to make the rappings, using this system throughout their Spiritualist career. Their many imitators and bandwagoners used showier techniques: "spirits" wrapped in gauze, trumpets dropping from the ceiling, and disembodied hands rising from boxes would become common in séances.

The Hydesville rappings became an instant national phenomenon, fueled by the growing leisure of the American middle class, the lack of interesting amusements available to a post-Puritan society, the increasing speed of travel and communication, the number of newspapers and the exuberance (some said gullibility) of their editors, and the appeal of the sisters themselves, who were young and pretty and

appeared on stage and at private performances with bare feet and loosened hair. Their "advantages" included a grown sister, Leah, who proved to have a keen eye for the theatricality of Spiritualism and its monetary possibilities. Within weeks of the first rappings, Leah had appointed herself Katie and Maggie's manager and arranged public demonstrations. The entrance fee was a quarter a head.

The first public meeting of the Spiritualists was held in the Corinthian Hall in Rochester in 1849. Soon afterward, the Fox sisters toured Albany, Troy, and New York City, where they were sponsored at first by P.T. Barnum and Horace Greeley, who suggested the sisters raise their fee to a dollar a head to keep out the riffraff. The Fox sisters quickly became as famous an attraction as Barnum's Fiji Mermaid (half a monkey and a fish sewn together), or as acclaimed songstress Jenny Lind. Maggie, Katie, and Leah had their group portrait painted by Nathaniel Currier and were front-page material in newspapers across the country and eventually in England.

Explanation and History of the Mysterious Communications with Spirits, Etc. by Eliab Capron and Henry D. Barron, a booklet published in 1850 in Auburn,

Mary Todd Lincoln, a Spiritualist who held séances at the White House to communicate with her dead sons, requested that this photograph be "produced" after her husband's assassination. It shows the late president with his hands on her shoulders. It was said that the photograph gave her great comfort.



THE LINCOLN MUSEUM, FORT WAYNE, IN

New York; and *The History of the Strange Sounds and Rappings Heard in Rochester* by D.M. Dewey, which was published in Rochester that same year and sold 30,000 copies in a few months, were the first of many publications purporting to explain the abilities of the Fox sisters. "Humbug it very possibly is," Dewey wrote of the rappings. "But it will stand severer tests than will many things which pass for sober realities."

The sisters spawned not only an entire industry, but also a wave of imitation. "Knocking" tables, with built-in hammers, became a sideline specialty of many industrious cabinetmakers; those who couldn't afford a special table would simply use their legs (hidden under a tablecloth, of course) to tilt the family card table and make the rapping sounds. A decade later, just about every family in the country claimed to have a member (usually a young daughter) who could speak with the dead. Congress briefly considered a special commission to act as liaison between this world and the next. Since money was required for such diplomacy, however, the request was denied.

The Fox sisters' supporters included Sir Arthur Conan Doyle, Harriet Beecher Stowe, James Fenimore Cooper, D.H.

Lawrence, Robert Owen, Queen Victoria, Governor Talmadge of Michigan and, perhaps their most famous clients, President and Mrs. Abraham Lincoln. Spiritualists eventually even claimed that President Lincoln wrote the Gettysburg Address through the guidance of a spirit after having attended a séance.

For awhile, the sisters thrived. Leah married a banker (her third husband, after having been abandoned by a first and widowed by a second), and Katie married an English barrister. Maggie's love life was less successful. Her first and only love, the Arctic explorer Elisha Kent Kane, died before he could legalize their union; his family, Philadelphia blue-bloods, despised her. By middle age, Katie and Maggie had succumbed to the family weakness for alcohol and found their finances strained both by

alcoholism and by a decrease in their own popularity. A feud with Leah progressed into a family split, and in a bizarre twist of events, Maggie, probably motivated more by revenge against Leah than contrition, rented a big hall in New York City and demonstrated to the audience how she "contacted" the spirits with her joints. She confessed that they all had been tricked, and she apologized. Yet—strangest of all—her followers and the many believers in Spiritualism refused to accept her confession, claiming she had been tricked by her own spirits!

Once begun, Spiritualism evidently could not be stopped, even by its own founders. Maggie and Katie died within months of each other, alone and impoverished—returning, in a way, to their beginnings.

SOURCES

The Fox sisters were probably the first "media stars" of America. Both Maggie and Leah wrote autobiographies, and many of their visitors recorded séances with the sisters in their diaries and letters. Dozens of newspapers chronicled their career, and the sisters remained a popular print topic throughout the nineteenth and twentieth centuries, a focus of books such as *Rochester: A Story Historical* (1884) by Jenny Marsh Parker, *The Physical Phenomena of Spiritualism, Fraudulent and Genuine* (1908) by Hereward Carrington, *Arthur Conan Doyle's History of Spiritualism* (1926), and *Ruth Brandon's The Spiritualists* (1983). *The Rochester Historical Society houses a "knocking" table with built-in hammers for use by those with less flexible joints than Maggie's. But perhaps the most famous artifact of all, the original Fox cabin in Hydesville where the knockings were first heard, has been lost to posterity. It was moved to the nearby Spiritualist colony in Lily Dale, where it promptly burned down. It was rebuilt. It burned again. It was not rebuilt.*

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THE ROUTLEDGE
HISTORICAL ATLAS
OF
RELIGION
IN
AMERICA

BRET E. CARROLL

MARK C. CARNES, SERIES EDITOR

ROUTLEDGE
NEW YORK AND LONDON

American Metaphysical Movements

In the Northeast and Midwest, disorientation amid rapid industrialization, urbanization, westward expansion, and the rising authority of science impelled some middle-class Americans of the mid- to late 19th century to explore new spiritual frontiers. Many of the resulting new movements flourished in the dynamic and still unformed culture of California.

The first to emerge was Spiritualism, based on a belief that human mediums could establish scientifically verifiable contact with spirits and transmit religious truth in ritualized séances. Its origins lay in New York's burned-over district, where in 1848 Kate and Margaret Fox of Hydesville claimed to have communicated with spirits through coded knockings. The practice spread from the Northeast and Midwest to California—though less in the South, where it was associated with abolitionism—accompanied by a liberal theology, by visions of eternal progression after death through a hierarchy of "spheres," and by assurances that spirits were working to bolster traditional republican morality and promote social reform in a commercializing society. Spiritualists shunned centralized structures and formal creeds, seeking instead personal growth in small séance groups. But they developed Sunday services in such large cities as New York and Boston, founded a few congregations, and formed short-lived utopian communities at Mountain Cove in western Virginia and Kiantone in western Pennsylvania. They later established communities and camps from New York and Massachusetts to Florida to New Mexico and California, many of which still exist. New York, Chicago, and San Francisco became important centers of activity. In 1893, Spiritualists meeting in Chicago formed the National Spiritualist Association of Churches, now the nation's largest such organization. Other, smaller organizations followed in the 20th century.

Theosophy developed somewhat later, when mystically inclined Russian immigrant Helena Petrovna Blavatsky (1831–91) and Henry Steel Olcott (1832–1907) rejected Spiritualism to pursue deeper metaphysical searching. They formed the Theosophical Society in New York City in 1875, which attracted well-educated and spiritually dissatisfied urbanites by promoting occult knowledge, spiritual growth, universal brotherhood, and Asian religious wisdom through meditative contact with advanced spiritual guides (*Mahatmas*). Blavatsky and Olcott increasingly infused Asian elements into Theosophy after migrating to India in 1878 and converting to Buddhism in Ceylon (Sri Lanka) in 1880. This change prompted the formation of the rival Theosophical Society of America, established in New York in 1895 and later relocated to Pasadena, California. Vigorous Theosophical activity on the West Coast produced the Point Loma colony near San Diego, founded in 1898, and the United Lodge of Theosophists, founded in Los Angeles in 1908. Back East, the original society moved in a Hindu direction, established new headquarters in Wheaton, Illinois, and grew to a membership of about 50,000 in forty countries (10,000 in the United States) by 1930. Theosophy remains small and largely confined to urban elites, but has been a major vehicle for blending Asian and Western traditions in American religious life.



Spiritualism

- utopian
- spiritualist
- other
- ▲ early



Spiritualist periodicals 1847–1900

Number of periodicals, per town

• 1



Emma Hardinge Britten

From Wikipedia, the free encyclopedia

Emma Hardinge Britten (1823–1899) is known for her work as an advocate for the early Modern Spiritualist Movement. Due to the publication of her speeches and writing on the spiritual movement, and an incomplete autobiography which was edited by her sister, much of Emma's life and work is publicly recorded. She is remembered as a writer, orator, and practitioner of the movement. Her books, *Modern American Spiritualism* (1870) and *Nineteenth Century Miracles* (1884), are some of the greatest records of the history of early modern spiritualism movement in America.

Ms. Hardinge was born in London, England in 1823 under the name Emma Floyd. She developed a reputation for apparent abilities as a spiritual medium during her early years. As a child, Emma had a habit of predicting the futures of people she encountered, relating to them what she had seen in visions, along with information about their deceased relatives of whom she had no prior knowledge.

According to her autobiography, Emma's clairvoyant tendencies drew her into participation with a secret London occult society which used magnetics and clairvoyant techniques for experimental purposes. During this period, she was also exposed to sexism and economic discrimination through her involvement with a manipulative member of the society whom she later termed "a baffled sensualist." Although there is little reliable information on this London occult group, it is suspected that Emma received the name Hardinge from this society, the surname she kept throughout her adult life.

In 1855, Emma moved to New York to pursue a career in acting. One year later, she was launched to fame as a psychic medium, having accurately predicted the disappearance of the steamship *Pacific*. Emma had been haunted by feeling of cold and wetness, and a visit from a supposed passenger on the steamship. After the *New York Times* published an article describing the incident, Emma was invited by the famous Spiritualist, Horace Day, to host spiritualist séances in the Society for the Diffusion of Spiritual Knowledge. She deepened her involvement in the Spiritualist movement as a "trance lecturer" and delivered speeches across the country. Lecture topics included "The Discovering of Spirits," "The Philosophy of the Spirit Circle," "Hades," and "What Is the Basis of the Connection of the Natural and Spiritual Worlds?"

Hardinge also became involved in the campaign efforts of 1864 in support of Abraham Lincoln's re-election. After delivering a highly successful lecture titled, "The Coming Man; or the Next President of the United States," Emma was invited to continue her political work on a thirty-two lecture tour.

Perhaps the culmination of her oratorical career was a speech delivered on April 14, 1865, as a response to President Lincoln's assassination only thirty-six hours prior. Her speech was widely acclaimed by the journalists of the age as her greatest achievement. Still, not all of her spiritual lectures were so well-received. In 1866, The Saturday Review wrote a satirical critique of Ms. Hardinge's speeches, describing her style as "bloated eloquence" and her content as "bunkum."

As a chronicle of her active religious participation, Hardinge published the book *Modern American Spiritualism* (1870), a huge "encyclopedia" of the people and events associated with the early days of the movement. That same year, Emma married an ardent spiritualist, William Britten, from Boston. Emma continued to publish under the surname Hardinge, however, since her professional career was well-developed before this late-life marriage.

In 1872, Emma attempted to start a magazine, *The Western Star*, however, after a series of devastating fires in Boston, her impoverished clients dropped their subscriptions. The magazine failed after only six issues. Emma then moved back to New York, where she became involved in theosophy. She was also one of six founding members of the Theosophical Society with Helena Blavatsky until they had a falling out.

She also edited a book called *Art Magic or Mundane, Sub-Mundane and Super-Mundane Spiritism: A Treatise in Three parts and Twenty Three Sections* on the subject of Theosophy. It was written anonymously and published in 1898 by Progressive Thinker Publishing House, Chicago. There remains a strange mystery regarding its authorship. In addition, in 1887 she founded *The Two Worlds*, a weekly Spiritualist newspaper.

From 1878 to 1879, Emma and her husband worked as Spiritualist missionaries in Australia and New Zealand. After returning to New York, she wrote her greatest chronicle of the spiritualist age—*Nineteenth Century Miracles* (1884). Emma Hardinge died in Manchester, England in 1899.

She is credited with defining the seven principles of Spiritualism which, with minor changes, are still in use today by the Spiritualists' National Union in the United Kingdom. They are:

1. *The Fatherhood of God.*
2. *The Brotherhood of Man.*
3. *The Communion of Spirits and the Ministry of Angels.*
4. *The Continuous Existence of the Human Soul.*
5. *Personal Responsibility.*
6. *Compensation and Retribution hereafter for all the good and evil deeds done on earth.*
7. *Eternal Progress open to every human soul.*

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Categories: 1823 births | 1899 deaths | English Theosophists | People from London | Spiritualism

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THE GREAT
FUNERAL ORATION
ON
ABRAHAM LINCOLN,

BY
MISS EMMA HARDINGE.

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